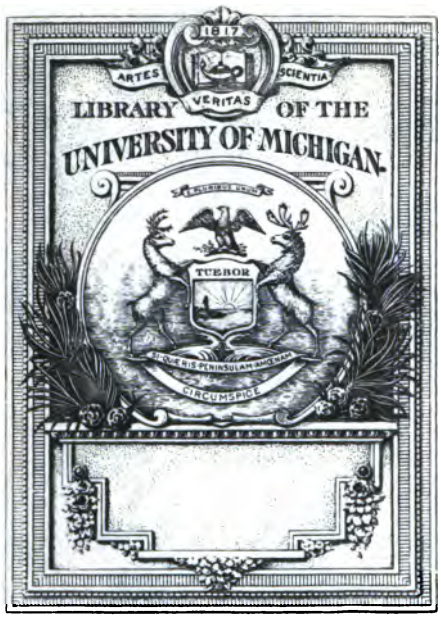
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PROVERBS.

SELECT

Proverbs of all Nations:

ILLUSTRATED

WITH NOTES AND COMMENTS.

TO WHICH IS ADDED,

A SUMMARY OF ANCIENT PASTIMES, HOLIDAYS, AND CUSTOMS;

WITH

AN ANALYSIS OF THE WISDOM OF THE ANCIENTS, AND OF THE FATHERS OF THE CHURCH.

THE WHOLE ARRANGED ON A NEW PLAN.

"Proverbs existed before books."—*D'Israeli.*

By THOMAS FIELDING.

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ADVERTISEMENT.

In making the present Selection of Proverbs, the first object has been to glean the wisest and best in the Sayings of all Nations; collecting not merely their ethical maxims, but whatever is characteristic of national manners, humour, and intelligence.

With respect to arrangement, I have not exactly followed the plan of any of my predecessors, but have endeavoured to combine the double advantages of alphabetic order, with facility for referring to any particular description of proverbs, according to its subject.

The authors to whom I have chiefly resorted, are, Ray's *English Proverbs*, Kelly's *Scottish Proverbs*, Mackintosh's *Gaëlic Proverbs*, the *French* and *Italian Proverbs* of Dubois and Veneroni, Collins's *Spanish Proverbs*, the *Glossary* of Archdeacon Nares, Grose's *Provincial Glos-*

sary, D'Israeli's *Curiosities of Literature*, Todd's Johnson; with several minor works, too numerous to mention.

It is necessary to bear in mind, our's is only a SELECTION: to have given the entire proverbs of any people, would have far exceeded the limits of the present plan, and consequently I have only gleaned from each nation what seemed worthy of modern taste and refinement. Where a proverb appeared curious or important, the original or parallel proverb in other languages has been retained: this can be attended with little inconvenience to the English reader, and may be interesting to the scholar, and those who wish to be accurately acquainted with the spirit and origin of the Old Sayings. Besides, there are persons so fastidious as to refrain from quoting a proverb in plain English, who would not scruple to use it in the Latin, Italian, French, or Spanish languages.

To each proverb is added the name of the country to which it belongs, when that could be ascertained; and when no name is affixed, the proverb may generally be concluded to be English. But there is nothing so uncertain as the derivation of proverbs, the same proverb being often found in all nations, and it is impossible to assign its pa-

ternity. For this, two reasons may be given. Proverbs are founded on nature; and as nature and man are generally uniform, it is no wonder that different people, under similar circumstances, have come to similar conclusions. Another reason is, their short and portable form, which adapted them for communication from one nation to another.

The exposition of "ANCIENT PASTIMES, CUSTOMS," &c. which forms the second part, was necessary to elucidate the proverbs: one exhibits the mind; the other, the living manners of the period. In this portion of the work, I chiefly relied on Strutt's *Sports and Pastimes of the People*, Brand's *Observations on Popular Antiquities*, and the voluminous works of Grose.

"VULGAR ERRORS" form the third subject, and complete the picture of the olden time: these I chiefly collected from Sir Thomas Browne's *Inquiry into Common and Vulgar Errors*, Fovargue's *Catalogue of Vulgar Errors*, and Barrington's *Observations on the Ancient Statutes*.

At the conclusion is placed, under a different arrangement, an "Analysis of the Wisdom of the Ancients, and of the Fathers of the Church:" we have thus the wisdom of the people derived from experience, to contrast with the wisdom of

the Schools, of Poets, Philosophers, and the Founders of the Christian faith. The intention is, to form a Supplemental volume on the "Wisdom of the Moderns," including the beauties, ranged aphoristically, of the most celebrated writers, from the period of the revival of learning to the present time.

The work will then be complete, condensing, in a small compass, the essence of universal knowledge, natural and acquired.

INTRODUCTION.

PROVERBS are the book of life, the salt of knowledge, and the gatherings of ages. Like pebbles smoothed by the flood, they have flowed down the stream of time, divested of extraneous matter, rounded into harmonious couplets, or clenched into useful maxims. Less ornate and redundant than the productions of modern literature; they are far more instructive: they are the manual of practical wisdom compiled from the school of experience; and their precepts, as the actual results of real life, circumstance, and occasion, are far preferable to the erring deductions of the speculative inquirer.

From the antiquity of PROVERBS, they may be defined the primitive language of mankind, in which knowledge was preserved, prior to the invention of letters. In the early stages of society, its progress is retarded by three causes: the scarcity of words to express ideas; the feebleness of memory, from the absence of intellectual exertion; and the want of a durable character, by which the discoveries of one generation may be retained and transmitted to another. Proverbs are well adapted for removing these first obstacles to improvement: by a figurative expression, they supply the place of verbal description; their brevity is an aid to memory; while, by being connected with local circumstances and surrounding objects, they form a visible type, in which passing occurrences and observations may be recorded. Accordingly, we fi

that all nations have had recourse to aphoristic language, and doubtless it was in this style the first knowledge of the world, its laws, morals, husbandry, and observations on the weather, were preserved.

It would be an error, however, to suppose that popular adages comprise only the vulgar philosophy of the people, since the highest sources of human intelligence have contributed to the great intellectual reservoir. In the verses of poets, in the classic historians of Greece and Rome, in the sayings of philosophers and great statesmen, in the responses of oracles, the maxims of the Eastern magi and sages, the learning of the Chinese and Hindoos, the writings of the Fathers and Schoolmen, and those of later date, we often detect the germ of those ancient thoughts which now circulate under the humble guise of an old saying. There is scarcely a celebrated name from the days of Hesiod, who has not added to the great mass of aphoristic literature. It is a treasure constantly accumulating; as the world grows older, the proverbial avalanche augments in bulk, till at length it will comprise a brief abstract of the wisdom of all ages, from the beginning to the end of time. To describe proverbs as only the remains of an "ancient philosophy" is much too limited; they are the fruits of all philosophy, ancient and modern: what was formerly a bright thought, or apposite allusion, consecrated to the learned, becomes, in process of time, the common property of the people. We thus see the generation of proverbs, and how the wisdom of poets and philosophers becomes the every-day wisdom of the populace, divested only of the dundancy of the original. Our own age will, doubt-

less, contribute to the general stock, leaving behind an aphoristic deposit, characteristic of the manners and genius of the times, and requiring the aid of future parœmiographers to collect and elucidate.

In this view of the subject, proverbial literature becomes a most interesting subject of inquiry, not only from the antiquity of its origin, but as the ground-work of human knowledge, and great storehouse of facts and experience. With the exception, however, of Mr. D'Israeli, scarcely a writer of celebrity has deemed the philosophy of proverbs worthy of investigation. Men of letters have been more intent on cultivating the barren field of "points and particles,"—of words and sounds —the mere instruments of thought; while the thoughts themselves, clothed in the most ancient costume, have been comparatively neglected. I will endeavour, in some degree, to supply this omission.

The first point of view in which the Old Sayings are interesting, is from the light they throw on the history of nations. From the proverbs of a people, we may learn the chief peculiarities in their moral and physical state—not only their "wit, spirit, and intelligence," as Lord Bacon observes, but their customs, domestic avocations, and natural scenery. How easy it is, for example, to collect the condition of the ancient Gäel from their short sayings and apothegms—that they were a melancholic people, simple, superstitious—and living enveloped in mountains and mist. Scotland is, in like manner, embodied in her popular sayings. The Scottish proverbs exceed those of any nation, in number, point, humour, and shrewdness. They are figura-

tive, rustic, and predatory; often gross and indelicate in their allusions to diet and domestic habits; yet they strongly indicate the local peculiarities of the country, and the thrift and keenness for which the inhabitants have been celebrated. The proverbs of Italy are of an opposite character. They are literal, more of the nature of maxims; full of subtle reflections on government and public affairs, the infidelities of women and princes, the rapacity of priests, and the tedium and deceitfulness of artificial life. In short, they are the maxims of courts, society, and refinement, and scarcely come under the denomination of proverbs; by which is generally understood, the wisdom of the common people, as exemplified in their daily employments and local circumstances.

The Spanish proverbs are celebrated for their pith and humour, but they are more characteristic of the age of CERVANTES and GIL BLAS than of the modern Spaniards. They too are severe on the gallantries of women, but replete with humour and good-nature—and, like those of Italy, teem with jokes on the "fat monks," —with a sprinkling of satire on kings and governments, of which, formerly, the Spaniards entertained a lively jealousy.

England contains a rich mine of proverbial lore, in which, I fancy, we may trace the genius of the people. We are a mixed race, and our character partakes of the compound nature of our descent—its excellence consisting not in one predominant quality, but in the union of several. We have not the rich humour and glowing imagination of the Spaniards, the insidious refinements

of the Italians, the selfish prudence of the Scotch, nor the delicacy and gaiety of the French; but we have a sprinkling of all these. What particularly distinguishes our proverbs, is their sterling good sense; which itself is a constellation of moral and intellectual excellence. There is too in them abundant wit and pleasantry, but their chief value is as a Manual of Life—the art of living wisely, happily, and prosperously. In this, I think them unrivalled. One thing is to be remarked of them —namely, that they are truly the mother wit of the country: all our collections of Old Sayings are comparatively of ancient date; they are the sayings of the people before they had received any polish from education or book-learning, and of course are of native growth. The same cannot be said of the French and Italian, nor, I believe, of any European nation. Between the French and English proverbs there is great resemblance in spirit and idiom—not, however, without those characteristic differences which always discriminate the two nations—JOHN BULL delivering himself in his broad substantial humour—and MONSIEUR in more delicate phraseology. The following parallel illustrates this distinction.

John Bull.—One shoulder of mutton draws down another.
Monsieur.—L'appetit vient en mangeant.

The Germans are not remarkable for their proverbs, probably from an aversion to the aphoristic style: they have doubtless their proverbial phrases, like all other countries; but I have not seen any regular collection of them. The Russians have a few, some of which have found their way into Ray's Collection. In the aphorisms of the East, with the exception of a few Arabic maxims

which have merit, there are no traces of superior intellect or observation. Like the inhabitants of warm climates, generally, they are effeminate and pointless; consisting chiefly of moral precepts, drawn rather from the imagination than real life and human nature.

In the proverbs of all countries, the fair sex have sustained a singular injustice; and what renders it more remarkable is, that the nations most celebrated for gallantry have been the greatest offenders,—since it is in the popular sayings of the Italians, French, and Spaniards, that women are most bitterly reviled, and the constant theme of suspicion, scorn, and insult. I will cite a few examples, some of which have not appeared in the Collection, for I was loth to preserve memorials so disgraceful to mankind. The following are from the Italians.

Dal mare nasce il sale, e dalla donna nasce molte male.
"Salt from the sea, and ills from women."

Chi é stracco di bonaccia, si mariti.
"Who is weary of a quiet life, get himself a wife."

Chi ha una bella moglie, ella non é tutto sua.
"He who has a handsome wife, has her not all to himself."

Donna brutta é mal de stomacco, donna bella mal de teste.
"An ugly woman is a disease of the stomach, a handsome woman of the head.

The following are French:

Que femme croit, et dne mene, son corps ne sera jamais sans peine.
"Who trusts a woman, and leads an ass, will never be without sorrow."

Un homme de paille vaut une femme d'or.
"A man of straw is worth a woman of gold."

The Spaniards say,

"Beware of a bad woman, and do not trust a good one."

"He who marries does well; but he who marries not, does better."

Did those nations, so famous for chivalry, seek by these quips and crackers to retaliate behind the backs of

the fair sex for adulation to their faces?—England is proverbially the "Paradise of Women;" and it was formerly observed that, if a bridge were made over the narrow seas, all the women in Europe would emigrate to this female Elysium. Yet there are a few ungallant expressions in our language, though not so numerous as among the Italians, French, and Spaniards: nearly one-fourth of the continental proverbs include some insinuation against the happiness of the conjugal state, the veracity and constancy of women. Our worst offences in this way are the following:

"Commend a married life, but keep thyself a bachelor."
"The death of wives, and the loss of sheep, make men rich."
"A dead wife's the best goods in a man's house."

One would fain hope this is not the wisdom of experience, but the consequence of the unfortunate situation of females; affording a further illustration of the history of society from popular sayings. The precepts and maxims of the ancients breathed a similar spirit of hostility to females; arising, doubtless, from similar causes—the degraded and restricted state in which they lived. Women have, in all ages and countries—excepting in one instance, resting on no great authority—been subservient to the men, and entirely at the mercy of the "lords of the creation." They have fared accordingly; for it requires little experience to learn that little justice is observed towards those, who have no share in administering justice to themselves. Politicians have long since discovered that laws, made by irresponsible persons, are always in favour of the law-makers,—and it is from this principle, women have suffered in the making

of proverbs. They have clearly been made by the men, and they have made them—very ungallantly it must be admitted—all in their own favour! Were we to make a collection of all the fine things, said and sung in favour of the ladies of the present day, it would present a singular contrast to the effusions of the age of chivalry!—it would show too, a prodigious alteration in society—in the feelings of men relative to women,—and how vastly their condition had improved by the diffusion of knowledge and civilization!

Another feature, in the ancient constitution of society, may be traced in popular adages, in the few allusion to government. The people were formerly of much less political importance than at present, and matters of state were remote from their condition and attainments. Mr. D'ISRAELI, indeed, fancies he can detect a little "*Whiggism*" in the Spanish proverbs, but I must confess I have met with few of that description: those which have any allusion to public affairs, relate chiefly to the tyranny of the Inquisition, the oppression of ecclesiastics, and the corrupt administration of justice. The proverbs of Italy are of a different tendency; but these, as before remarked, are more the proverbs of courtiers, than of the people, and contain profound observations on legislation and jurisprudence. But in the familiar sayings of no nation, is there any glimpse of those principles of government and popular rights, the developement of which, last century, convulsed Europe.

We are amply compensated for this *desideratum* by the light thrown on ancient manners and acquirements. PROVERBS formed the encyclopedia of former times,

comprising all the existing observations on human nature, natural phenomena, and local history. Men acquired wisdom, not from books, but oral communications. All the apparatus of the modern system of education—Horn-books, Reading Made Easys, and Pleasing Instructors, were unknown. Children did not learn their alphabet, nor their catechism; but an adult system prevailed, in which grown persons were taught the arts of life—the mysteries of good house-keeping, of economy, longevity, husbandry, and meteorology, in some traditionary maxim, handed down from generation to generation, time out of mind.

The effect seems to have been much the same as under the modern system of instruction; and human conduct, influenced by similar motives, exhibited similar peculiarities. There are, indeed, certain truths constantly operating in the world, as unchangeable as the principles of nature. Time and space have no effect upon them. They are alike palpable in all ages—are the same now, as they were at the beginning, and will be unto the end of time. These universal and intuitive perceptions are comprised in the PROVERBS OF NATIONS; which we find, among every people, to inculcate similar notions of justice, the moral duties, of love and friendship. The progress of knowledge, local situation, and institutions, may refine and modify them; but, substantially they are the same truths,—whether circulated in familiar aphorisms among the people, or delivered from the university chair, disguised in the subtleties of a Hume or Reid, or the more popular disquisitions of a Paley, Johnson, or Addison.

By the operation of some absurd impression, PROVERBS have for a long time been kept in the back ground in fashionable society. LORD CHESTERFIELD said, "a man of fashion has never recourse to proverbs and vulgar aphorisms;" and they appear to have "withered away under the ban of his anathema." But it is yielding too much to a name, to proscribe the most valuable intellectual treasure that has been transmitted by former ages, to the dictum of a courtier. Men of fashion, in the days of Elizabeth, James, and Charles, had recourse to proverbs and aphorisms; and in the splendid court of Louis XIV. the illustration of popular adages formed the subject of dramatic entertainments. So far then, as fashion can confer authority, we are justified, from the example of these periods, in their use: but it may be demonstrated, that no other species of knowledge has such a momentous influence on the affairs of life—on the conduct of individuals and the history of nations. I will cite a few examples, for the purpose of illustration, of proverbs that have been the most influential in society, and which are constantly at work either for great good or evil.

"What the eye sees not, the heart feels not!"

How many men, and women too, have been determined in a guilty course, from this single sentence! Again, there is another saying, which has contributed not a little to people the world, and is a far more formidable antagonist of the doctrines of MALTHUS, than either COBBETT or GODWIN:

"God never sends mouths without meat!"

It has been the misfortune of many to find the con-

trary of this; but it still forms a cardinal point in the creed of the labouring classes; and I am sure it has been my fate, many hundred times, to hear it repeated by fruitful dames—and laugh at its absurdity.

Mortui non mordent.
"Dead men do not bite."

This fatal truth has sealed the doom of many an unhappy wretch, by determining the last resolve of the traitor, burglar, and assassin. We cannot look into the annals of crime, or the page of history, without meeting with examples of the deadly application of this proverb. It was applied by Stewart, against the Earl of Morton in Scotland, and subsequently to the Earl of Strafford and Archbishop Laud, in England; and I am pretty sure, from some faint impressions left in the course of reading, I could, by an historical research, multiply these instances a hundred fold.

"Ding down the nests, and the rooks will flee away,"

is a Scottish historical proverb, which gave an edge to the furor of the Covenanters and Cameronians, to the destruction of the architectural grandeur of the Romish church; and made JOHNSON lament, over many ruined colleges and cathedrals, the Vandal rage of fanaticism at the Reformation. I will only cite another instance, and it is a recent one, still fresh in the memory of many of us.

Tunc tua res agitur paries, cum proximus ardet!
"When thy neighbour's house is on fire, beware of thine own!"

This is a proverb of great antiquity; it is in both Ray and Kelly's Collections, and was forcibly applied at the commencement of the great political drama of modern history. The apprehension of danger from the exam-

of France extending to neighbouring states, was a principal pretext for the war of 1793; and the above precautionary maxim was incessantly repeated by the partizans of hostilities. A parallel, and more recent case, occurs in the late flagitious invasion of Spain by the French, which was undertaken on the alleged ground of guarding against the neighbouring contagion—not of French, but Spanish democracy!

I could cite more instances; but must refer the reader to the PROVERBS themselves, where he will find abundant examples of the application of popular sayings on important occasions.

It is supposed there are 20,000 proverbs circulating among the nations of Europe, many of them borrowed rom the ancients, chiefly Greek, who themselves took them largely from the Eastern nations—and how prodigious must be the effect of this collective wisdom of ages on the public mind, daily and hourly operating, and divided into so many thousand popular maxims, influencing the conduct of individuals, of all ranks, on every occasion in the affairs of life! It would be a puerile feeling, indeed, to affect to despise this intellectual treasure, or consider its history unworthy of investigation. Shall we overlook the most precious legacy of former times, stamped with the approval of ages—when the most trifling mutilated fragment of ancient sculpture, or literature, is sought after with avidity, and extolled to the skies? When we are endeavouring to revive the almost forgotten beauties of the elder writers, shall we neglect their most precious remains—the *elite* of their wit, choice sayings, and acquaintance with life? I think

it is impossible. But we need not resort to adventitious reasoning to establish our argument. I appeal to the little volume now submitted to the public, for proof of the importance and utility of proverbial knowledge. It is impossible, I think, to read the sections on Virtue, Economy, Love, and Public Affairs, without being convinced that, at least, three-fourths of the practically operating knowledge in the world consists of proverbs; and that it is not books, but the OLD SAYINGS, which regulate human conduct. I can bear testimony of their value, from experience—from the benefit I have derived, while collecting the materials of this work—and I freely confess, that many things which I had incautiously treasured up, as the original thoughts of other writers, I have since discovered to be only old truths, expanded from some forgotten adage!

"I am of opinion, Sancho," says the renowned knight of La Mancha, "that there is no proverb which is not true, because they are all sentences drawn from experience itself, the mother of all the sciences." LAVATER, in his Aphorisms, says, that "the proverbial wisdom of the populace in the streets, on the roads, and in the markets, instructs the ear of him who studies man, more fully than a thousand rules ostentatiously displayed."

Another distinguished writer of the present day eloquently observes, on the same subject: "Proverbs embrace the wide sphere of human existence, they take all the colours of life, they are often exquisite strokes of genius, they delight by their airy sarcasm or their caustic satire, the luxuriance of their humour, the playfulness of their turn, and even by the elegance of their ima-

gery, and the tenderness of their sentiment. They give a deep insight into domestic life, and open for us the heart of man, in all the various states he may occupy—a frequent review of PROVERBS should enter into our readings; and although they are no longer the ornaments of conversation, they have not ceased to be the treasures of thought!"—*Curiosities of Literature, 2nd Series*, p. 479.

Were there no other learning than that comprised in proverbs, it may be doubted whether it would not be adequate to the chief business of life. It is only in those branches of knowledge, connected with the arts and natural philosophy, that the ancient lore is deficient; but in every thing that relates to the great science of human nature, it is commensurate with our necessities and occasions. In making it the basis of our studies, there is a great economy of time and labour; for it puts us in possession of useful truths, without either enslaving us to systems, or perplexing us with abstruse and unprofitable inquiries.

With respect to the present volume, as no merit is claimed in its contents, further than the arrangement of the materials and their occasional illustration, I will venture to say, that few can be found in modern literature, comprising an equal fund of amusement and instruction. It is not, however, a volume, small as it is, that we ought to take up and peruse at a sitting; but one to which we may occasionally resort — and never, I believe, without profit—without finding something to amuse or instruct—a flash of wit, a stroke of humour, or an useful precept to guide and adorn life.

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PART III.

ANALYSIS OF THE WISDOM OF THE ANCIENTS, AND OF THE FATHERS OF THE CHURCH.

PROVERBS, &c.

SELECT PROVERBS OF ALL NATIONS.

A BLITHE heart makes a blooming visage.—*Scotch.*

A burthen which one chuses is not felt.

Accusing is proving, where malice and power sit judges.

A crowd is not company.

A thousand probabilities do not make one truth.

A blow from a frying pan, though it does not hurt, it sullies.—*Spanish.*

A calumny, though known to be such, generally leaves a stain on the reputation.

Advice to all, security for none.

A cut purse is a sure trade, for he has ready money when his work is done.

A deed done has an end.—*Italian.*

This is one instance, among many in Italian history, of the great influence of proverbs in the affairs of that people. The two families of the Amadei and the Uberti, from a dread of the consequences, long suspended the revenge they meditated on the younger Buondelmonte, for the affront he had put upon them in breaking off his match with a young lady of their family, and marrying another. At length, Moscha Lamberti, suddenly rising, exclaimed, in two proverbs, that "Those who considered every thing would never conclude on any thing!" closing with the proverbial saying—*cosa fatta capo ha!* "a deed done has an end!" This sealed the fatal determination, and was long held in mournful remembrance by the Tuscans, as the cause and beginning of the bloody factions of the Guelphs and the Ghibellins. Dante has immortalised the energetic expression in a scene of the *Inferno:*

——————— Then one,
Maim'd of each hand, uplifted in the gloom
The bleeding stumps, that they, with gory spots,
Sullied his face, and cried—" Remember thee
Of Mocha too—I who, alas! exclaim'd,
'The deed once done, there is an end'—that prov'd
A seed of sorrow to the Tuscan race."

Milton, too, adopted this celebrated Italian proverb; when deeply engaged in writing "The Defence of the People," and warned that it might terminate in his blindness, he resolutely concluded his work, exclaiming, although the fatal prognostication had been accomplished, *Cosa fatta capo ha!**

A guilty conscience needs no accuser.

All truths must not be told at all times.

Adversity makes a man wise, not rich.

French.—Vent au visage rend un homme sage.
Latin.—Vexatio dat intellectum.

A drowning man will catch at a straw.

Affairs like salt fish ought to be a good while a soaking.

After having cried up their wine, they sell us vinegar.

Spanish.—Haviendo pregonado vino venden vinagre.

A fog cannot be dispelled with a fan.—*Japanese.*

An instance this, how popular sayings are derived from local objects, or from allusions to peculiar customs. The coast of Japan is subject to fogs, and both sexes from the age of five years carry fans.

An honest man has half as much more brains as he needs; á knave hath not half enough.

A friar who asks alms for God's sake, begs for two.—*Spanish.*

A fool's tongue is long enough to cut his throat.

A friend in court is worth a penny in the purse.

A friend to every body is a friend to nobody.—*Spanish.*

A friend, as far as conscience allows.

French.—Ami jusqu' aux autels.

A great city, a great solitude.

A hand-saw is a good thing, but not to shave with.

After-wit is every body's wit.

French.—Tout le monde est sage après coup.

* Vide Curiosities of Literature, 2nd Series.

A good tale ill told is marred in the telling.

A good servant makes a good master.—*Italian.*

A grand eloquence, little conscience.

Italian.—Di grand 'eloquenza picciola coscienza.

This proverb may be true in the degraded soil of Italy, but the names of a Chatham, Burke, Fox, Pitt, and Erskine, render its application doubtful in England.

A good name is better than riches.

A glass of water is sometimes worth a ton of wine, and a penny a pound.—*Italian.*

A gude word is as soon said as an ill one.—*Scotch.*

Alexander was below a man when he affected to be a god.

A man is a man, though he have but a hose upon his head.

A good shape is in the shear's mouth.—*Scotch.*

A good key is necessary to enter into Paradise.—*Italian.*

All are not thieves that dogs bark at.

All blood is alike ancient.

A merchant's happiness hangs upon chance, winds, and waves.

A good pay-master is lord of another man's purse.—*Italian.*

A good companion makes good company.—*Spanish.*

A gude tale is na the waur to be twice told.—*Scotch.*

A gift long waited for is sold, not given.

Ital.—Dono molto aspetatto, e venduto, non donatto.

A little wit will serve a fortunate man.

A hundred tailors, a hundred millers, and a hundred weavers, are three hundred thieves.—*Spanish.*

A handsome hostess is bad for the purse.

Spanish.—Huespeda hermosa mal para la bolsa.

When the mistress of an inn possesses a handsome person and fascinating manners, she captivates her guests; who submit to charges they would not allow in a hostess of inferior attractions. The pastry-cooks and other dealers in the metropolis are well aware how potent beauty is in promoting the trade and commerce of the kingdom!

A handful of common sense is worth a bushel of learning.—*Spanish.*

A mad bull is not to be tied up with a packthread.

A mad parish must have a mad priest.

A grave and majestic outside is, as it were, the palace of the soul.

A favourite proverb of the Chinese, which Mr. D'Israeli thinks characteristic of the genius of the people, who are fond of magnificent buildings. The same writer remarks, that their notions of government are "quite architectural." They say "a sovereign may be compared to a hall; his officers to the steps that lead to it; the people to the ground on which it stands."

A man in distress or despair does as much as ten.

All men are not men.—*Italian.*

A man may say even his prayers out of time.

A man is little the better for liking himself, if nobody else like him.

Apelles was not a master painter the first day.

A man may be strong and yet not mow well.

An inch in a man's nose is much.

A hasty man never wants woe.—*Scotch.*

A kiss of the mouth often touches not the heart.

Ital.—Bacio di bocca spesso cuor non tocca.

A fool knows more in his own house than a wise man in another's.

A man with his belly full is no great eater.—*Spanish.*

A man may talk like a wise man, and yet act like a fool.

All is but lip-wisdom that wants experience.

An emmet may work its heart out, but can never make honey.

We cannot have figs from thorns, nor grapes from thistles. If we would succeed in any business we must use means adapted to the end.

A fool may ask more questions in an hour than a wise man can answer in seven years.

A proud eye, an open purse, and a light wife, breeds mischief to the first, misery to the second, and horns to the third.

A man knows no more to any purpose than he practises.

A place at court is a continual bribe.

A true reformation must begin at the upper end.

Windham used to say, "it was the lower end that was most corrupt, and reformation ought to begin there." We cannot decide.

A plaister is a small amends for a broken head.

A stumble may prevent a fall.

A tragical plot may produce a comical conclusion.

A little pot is soon hot.

Little persons are commonly choleric.

All's well that ends well.

All fellows at foot ball.

That is, there is no distinction of rank when parties mingle promiscuously in vulgar sports. A truth which any one may verify by a visit to the cock-pit in Westminster.

A liar should have a good memory.

All are not Saints that go to the church.—*Italian.*

All is not gold that glitters.

Ital.—Non é oro tutto quel che luce.

Although we are negroes we are men.

Spanish.—Aunque negros, somos gente.

Almost and very nigh saves many a lie.

A miss is as good as a mile.

A man of gladness seldom falls into madness.

It is not the gay, cheerful, and light-hearted that fall into madness, but mostly those of strong and fixed passions. It is by dwelling too much on one idea, that insanity, when not constitutional, is produced. Brooding too long over an imaginary insult or disappointed affection, the mind forms exaggerated conceptions o. the injury it has sustained, and hence forms conclusions inconsistent with the common sense of mankind—which is madness. The melancholic, the proud, and the ambitious, are most liable to this dreadful calamity. Travel, society, books, any thing which diverts the mind from the demon which haunts it, before it has obtained too strong hold of the imagination, are the best preventives.

A soldier, fire, and water, soon make room for themselves.—*Italian.*

A man may live upon little, but he cannot live upon nothing at all.—*Gaelic.*

A man knows his companion in a long journey and a small inn.—*Spanish.*

A man must not spoil the pheasant's tail.—*Ital.*

A fool always comes short of his reckoning.

The half is better than the whole.

A Greek proverb, recommending a person to take half rather than risk the expense and uncertainty of a lawsuit to obtain the whole.

A merry companion on the road is as good as a nag.

A man must plough with such oxen as he has.

A mon is weel o wae as he thinks himself sae.—*Scotch.*

A mischievous cur must be tied short.—*French.*

A man is a lion in his ain cause.—*Scotch.*

We had some proof of this in the conduct of the Reformers, who in the late years defended their 'ain cause.' There is indeed nothing like a man having a "stake in the hedge." Give a good servant a share in the firm, and he is zealous for his employer; or a citizen his political rights, and he fights valiantly for the commonwealth. There could be no patriotism among the vassals of the feudal system; they had neither property nor justice; it was nothing to them who were the rulers of the earth, and they might exclaim, in the words of the Spanish proverb, "Where can the ox go that he must not plough!"

Ask a kite for a feather, and she'll say she has but just enough to fly with.

An ill plea should be weel pled.—*Scotch.*

A man may buy gold too dear.

An old naught will never be aught.

An old knave is no babe.

An old man hath the almanack in his body.—*Ital.*

An ass covered with gold is more respected than a horse with a pack-saddle.—*Spanish.*

A new broom sweeps clean.

An ill workman quarrels with his tools.

A proud heart in a poor breast, he's meikle dolour to drain.—*Scotch.*

Apothecaries would not give pills in sugar unless they were bitter.

A pleasure is well paid for which is long expected.—*Italian.*

A rolling stone gathers no moss.

A runaway monk never praises his convent.—*Italian.*

A salmon from the pool, a wand from the wood, and a deer from the hills, are thefts which no man was ever ashamed to own.—*Gaelic.*

The idea seems very ancient, that an exclusive right to game and other *ferœ naturæ* does not rest on the same basis as other property. Mankind will not be easily convinced, that stealing a hare or a partridge is as bad as stealing a man's purse. While this continues the popular feeling, it is in vain to multiply acts for the preservation of game. Laws, to be efficacious, should be in some accordance with public opinion; if not, they only disturb the peace of society, excite ill blood and contention, and multiply crimes and offences instead of diminishing them.

A stroke at every tree but without felling any.—*Gaelic.*

As the man said to him on the tree top, 'Make no more haste when you come down than when you went up.'

As good be out of the world as out of the fashion.

Ask enough and you may lower the price as you list.—*Spanish.*

According to that in Latin: *Oportet iniquum petas ut æquum feras:* you must ask what is unjust to obtain what is just. We presume it is on this principle the Universal-Suffrage men frame their demands. They do not mean to have all they ask, but ask a great deal with the view of bating a little.

A sorrowing bairn was never fat.—*Scotch.*

A swine fatted hath eat its own bane.

A whetstone can't itself cut, yet it makes tools cut.

As ye mak' your bed sae ye maun ly down.—*Scotch.*

A wonder lasts but nine days, and then the puppy's eyes are open.

A true friend should be like a privy, open in necessity.—*Scotch.*

A wild goose never laid a tame egg.—*Irish.*

A wilful man should be very wise.—*Scotch.*

A white glove often conceals a dirty hand.—*Ital.*

A word before is worth two behind.—*Scotch.*

A word and a stone thrown away do not return.—*Spanish.*

A word is enough to the wise.

B.

Before you make a friend, eat a peck of salt with him.—*Scotch.*

Beggars must not be choosers.

Spanish.—A quien dan no escoge.

Bells call others to church but enter not in themselves.

Better the ill known, than the gude unknown.—*Scotch.*

Better be the head of the yeomanry than the tail of the gentry.

Men love priority and precedence, had rather govern than be ruled, command than obey, though in an inferior rank and quality. Julius Cæsar and John Wesley were agreed on this point: it is better to rule in Hell than to serve in Heaven,—to be the first man in a village than the second man in Rome.

Better come at the latter end of a feast than the beginning of a fray.

Better keep the de'el out than turn him out.—*Scotch.*

It is easier to keep out a bad inmate than to get rid of him after he has once been admitted. It is also used in another sense, implying that it is better to resist our passions at first than after indulgence.

Better late than never.

Ital.—E meglio tarde che mai.

Better one's house too little one day, than too big all the year.

That is, it is better our house should be too small for one great entertainment, than too large all the rest of the year. It is applied to those jolly souls, who, for the sake of one good "blow out," abridge the comforts of the remaining twelve months.

Better bend than break.

Better a little fire that warms, nor a meikle that burns.—*Scotch.*

Better late thrive, as never do well.—*Scotch.*

Beware of vinegar made of sweet wine.—*Italian.*

Provoke not the rage of a patient man.

Bold and shameless men are masters of the world.

Be a friend to yourself and others will.—*Scotch.*

Better go about than fall into the ditch.—*Spanish.*

Be the same thing that ye wad be ca'd.—*Scotch.*

Be patient and you shall have patient children.

Better an empty house than an ill tenant.—*Scotch.*

Be not a baker if your head be of butter.—*Spanish.*

That is, chuse a calling adapted to your inclinations and natural abilities.

Better to be alone than in bad company.—*Gaelic.*

Between two stools the breech comes to the ground.

French.—Assis entre deux selles le cul à terre.

Better pass a danger once than be always in fear.—*Ital.*

Better ride on an ass that carries me than a horse that throws me.—*Spanish.*

Biting and scratching got the cat with kitten.

Birds of a feather flock together.

Blaw the wind never so fast it will lower at last.—*Scotch.*

Building is a sweet impoverishing.

Our forefathers seemed to consider building a very unprofitable speculation. They had many proverbs to the same effect:

He who buys a house ready wrought,
Has many a pin and nail for nought.

The French too say, "A house ready made, and a wife to make." The times have altered, if one may judge from the present rage for building in the vicinity of London, and in the country.

Buy at a market but sell at home.—*Spanish.*

Beware of enemies reconciled, and meat twice boiled.—*Spanish.*

Beware of a silent dog and still water.

C.

Children dead, and friends afar, farewell.

Child's pig but father's bacon.

Alluding to the promises which parents sometimes make to their children, and which they fail to perform.

Charity begins at home.

Children and fools speak the truth.

French.—Enfans et fous sont devins.

Changing of words is lighting of hearts.

Claw me and I'll claw you.—*Scotch.*

Commend me and I'll commend you.

Consider well, who you are, what you do, whence you come, and whither you go.

Custom is the plague of wise men, and the idol of fools.

The Spaniards say, "A good or bad custom, the rogue wishes it to exist." Which shows the influence the knavish part of society conceive established usage to have in their prosperity.

——— Customs,
Though they be ne'er so ridiculous,
Nay, let them be unmanly, yet are follow'd.—SHAKSP.

Church work goes on slowly.

Can't I be your friend, but I must be your fool too?

Call me cousin, but cozen me not.

Come unca'd, sit unserv'd.—*Scotch.*

Consider not pleasures as they come, but go.

Count not your chickens before they are hatched.

Count again is na forbidden.—*Scotch.*

Counsel is to be given by the wise, the remedy by the rich.

Credit lost is like a Venice glass broken.

Crosses are ladders leading to heaven.

D.

Daughters and dead fish are nae keeping ware.—*Scotch.*

Day and night, sun and moon, air and light, every one must have, and none can buy.

Deaf men go away with the injury.

Dead men do not bite.—*Scotch.*

Death is deaf and hears no denial.

Deeds are males and words are but females.

Ital.—I fatti sono maschi, le parole femine.

Ding down the nests and the rooks will flee away.—*Scotch.*

This proverb was ruthlessly applied in Scotland at the Reformation, to the destruction of many noble cathedrals and collegiate churches.

Diseases are the interest of pleasures.

Do as the maids do, say no and take it.

Do on the hill as you would in the hall.

Do what you ought, and come what will.

Do not make me kiss, and you will not make me sin.

Do not say you cannot be worse.

Dogs bark as they are bred.

Do not spur a free horse.

E.

Eagles fly alone, but sheep flock together.

Eggs of an hour, fish of ten, bread of a day, wine of a year, a woman of fifteen, and a friend of thirty.

Either a man or a mouse.

Lat.—Aut Cæsar, aut nihil.

Empty vessels make the greatest sound.

Every man is the architect of his own fortune.

French.—Chacun est artisan de sa fortune.

Every one's faults are not written in their forehead.

Every tub must stand upon its own bottom.

Every thing hath an end, and a pudding has two.

Every one knows how to find fault.

Every body's business is nobody's business.

Every good scholar is not a good-schoolmaster.

Every man wishes the water to his ain mill.—*Scotch.*

Every man is best known to himself.

Every dog has his day, and every man his hour.

Every man has his hobby horse.

'Every one to his trade,' quoth the boy to the Bishop.

Eternity has no grey hairs.

Every thing would live.

Every ass thinks himself worthy to stand with the king's horses.

'Every one to his liking,' as the man said, when he kissed his cow.

England's the Paradise of women, and hell of horses.

Ever drunk, ever dry.

Lat.—Parthi quo plus bibunt eo plus sitiunt.

Every potter praises his own pot, and more if it be broken.

Every man kens best where his own shoe pinches.—*Scotch.*

Every may be has a may not be.

Every fool can find faults that a great many wise men can't mend.

Every light is not the sun.

Every shoe fits not every foot.—*Scotch.*

Every one bastes the fat hog, while the lean one burns.

Every man bows to the bush he gets shelter of.

F.

Faint heart never won a fair lady.

Lat.—Audentes fortuna juvat.

Fair maidens wear no purses.—*Scotch.*

Spoken when young women offer to pay their club in company, which the Scots will never allow, nor the English either.

Fair words and foul play cheat both the young and the old.

Fair and softly goes far in a day.

French.—Pas à pas, on va bien loin.

Fair words break no bone, but foul words many a one.

False folk should have many witnesses.—*Scotch.*

Fair in the cradle, foul in the saddle.

It is supposed that children the most remarkable for beauty in infancy, are the least so when grown up. Does this arise from improper indulgence to beautiful children, or do the features and complexion alter; or lastly, do we consider certain traits beautiful in childhood, the contrary in maturity?

Faint praise is disparagement.

Far fra court, far fra care.—*Scotch.*

Few dare write the true news of their chamber.

Fetters of gold are still fetters, and silken cords pinch.

O liberty! thou goddess heav'nly bright!
Profuse of bliss, and pregnant with delight,
Eternal pleasures in thy presence reign.—ADDISON.

It is said, the Scottish hero, Sir William Wallace, had always the following rhyme in his mouth:

Dico tibi verum, libertas optima rerum,
Nunquam servili sub nictu vivito fili.

Feeling has no fellow.

Fine feathers make fine birds.

Feed a pig and you'll have a hog.

Fie, fie! horse play is not for gentlemen.

Fiddlers' fare—meat, drink, and money.—*Scotch.*

Fire and water are good servants but bad masters.

First come first served.

French.—Qui premier arrive au moulin, premier doit moudre.

Feather by feather, the goose is plucked.

Forbidden fruit is sweet.

Ital.—I frutti prohibiti sono i più dolci.

Fortune sometimes favours those whom she afterwards destroys.—*Ital.*

Forbid a fool a thing and that he'll do.—*Scotch.*

Forewarn'd, fore-armed.

Lat.—Præmonitus, præmunitus.

For my own pleasure, as the man strake his wife.—*Scotch.*

For that thou can do thyself rely not on another.

For the rose the thorn is often plucked.

Ital.—Per la rosa spesso il spin, se coglie.

Force without forecast is little worth.—*Scotch.*

Foul water will quench fire.

For one day of joy we have a thousand of ennui.

Ital.—Per un dì di gioia n'habbiamo mille di noia.

Life, in the opinion of most people, is a very melancholy thing, and I suppose this is the reason why so many resort to violent means

to get rid of it, or are wholly careless about the means to prolong existence. King relates, in the "Anecdotes of his Own Times," that he had put the question to many persons, Whether they would wish to live their time over again, experiencing exactly the same good and evil, and that he never met with one who replied in the affirmative. A king of Arragon said, There were only four things in the world worth living for,—old wine to drink, old wood to burn, old books to read, and old friends to converse with. Solomon pronounced all these to be vanity—but he was no judge.

For a flying enemy make a silver bridge.—*Spanish.*

An enemy closely pursued may become desperate: despair makes even the timid and cowardly courageous; a rat, with no means for escape, will often turn upon its assailants. By all means then let the vanquished have a free course.

Fox's broth which is cold and scalds.—*Spanish.*

Said of artful and dissembling persons, who in their behaviour appear modest and affable for the purpose of deceiving others.

Fools make feasts and wise men eat them.

French.—Les fous font la fête et les sages le mangent.

Kelly says, that this proverb was once repeated to a great man in Scotland, upon his giving an entertainment; when he readily answered,—Wise men make proverbs and fools repeat them.

Fool's haste is no speed.—*Scotch.*

Fools have liberty to say what they please.

Ital.—Li matti hanno bolletta di dir cio che vogliono.

Fools should not see half-done work.

Many a fine piece of work, in the unfinished state, looks clumsy and aukward, which those who want judgement will be offended at. We hope the honourable critics who were lately so severe in their strictures on the improvements going on in Westminster-hall, had duly weighed the import of this proverb. The Italians have a parallel saying,—*Non giudicar la nave, stando in terra*: Judge not of a ship as she stands on the stocks.

Fools tie knots and wise men loose them.—*Scotch.*

Fools make fashions and wise men follow them.

French.—Les fous font les modes, et les sages les suivent.

Fools and obstinate people make lawyers rich.

Spanish.—Necios y porfiados hacen ricos a los letrados.

From four things God preserve us; a painted woman, a conceited valet, salt beef without mustard, and a little late dinner.—*Italian.*

From nothing, nothing can come.—*French.*

Friendship cannot stand all on one side.

Frost and falsehood has ay a foul hinder end.—*Scotch.*

G.

Game is cheaper in the market than in the fields.

True! but it is not half so sweet. That which is won by labour and enterprise is valued far above what is bought with money. It is not the game which is prized so much, as the exhilarating exercise the pursuit of it has afforded.

Gentility without ability is worse than plain beggary.

Gentility sent to the market will not buy a peck o' meal.—*Scotch.*

Gentry by blood is bodily gentry.

Get a name to rise early and you may lie all day.

Give a new servant bread and eggs, but after a year bread and a cudgel.—*Spanish.*

Give ne'er the wolf the wether to keep.—*Scotch.*

Give a man luck and throw him into the sea.

Give the devil his due.

Give a child his will, and a whelp his fill, and neither will thrive.

Give a dog an ill name and he'll soon be hanged.—*Scotch.*

Give him but rope enough and he'll hang himself.

Good counsel has no price.—*Italian.*

God deliver me from a man of one book.

Spanish.—Dios me libre de hombre de un libro.

That is, from a person who has studied only one subject, and is constantly referring to it, to the fatigue of his auditors.

Go neither to a wedding nor a christening without invitation.—*Spanish.*

Good harvests make men prodigal, bad ones provident.

Good riding at two anchors, for if one breaks the other may hold.

Good wine needs no bush.

God sends meat and the devil sends cooks.

Bacon says, "Cookery spoils wholesome meats, and renders unwholesome pleasant." I wonder what that renowned knight of the spit and dripping pan, Dr. Kitchener, thinks of this.

Go into the country to hear what news in town.

God grant that disputes may arise, that I may live.—*Spanish.*

A lawyer's prayer for discord amongst his neighbours.

God send us of our own, when rich men go to dinner.

Good to begin well, better to end well.

God defend you from the devil, the eye of a harlot, and the turn of a die.—*Spanish.*

God makes, and apparel shapes.

God help the poor, for the rich can help themselves.—*Scotch.*

God tempers the wind to the shorn lamb.—*French.*

Good enough is never aught.

God never sends mouths but he sends meat.

An idle proverb, much in use among poor people, who get children, but take no pains to maintain them.

Gold goes in at any gate except Heaven's.

French.—La clef d'or ouvre toutes sortes de serrures.

Great barkers are nae biters.—*Scotch.*

Great pain and little gain makes a man soon weary.

Gude watch prevents harm.—*Scotch.*

H.

Happy is he whose friends were born before him.

Haste makes waste, and waste makes want, and want makes strife between the good man and his wife.

Here's talk of the Turk and of the Pope, but it's my next neighbour does me harm.

He that will not be counselled cannot be helped.

He has mickle prayer but little devotion.—*Scotch.*

He dances well to whom fortune pipes.—*Ital.*

He that hath no money needeth no purse.

He gets a great deal of credit who pays but a small debt.—*Ital.*

He that leaves certainty and sticks to chance, when fools pipe he may dance.

He that chastiseth one, amendeth many.

He that hath an ill name is half hanged.

He is poor indeed, that can promise nothing.

He that plants trees, loves others besides himself.

He that would know what shall be, must consider what hath been.

He who gives blows is a master, he who gives none is a dog.

A Bengalese proverb, strikingly expressive of the mean and degraded state of the people who could use it. It is derived from the treatment they used to receive from their Mogul rulers, who answered the claims of their creditors by a vigorous application of the whip.

He that is warm, thinks all are so.

He's dwindled down from a pot to a pipkin.

He who wants content can't find an easy chair.

He is a good orator who convinces himself.

He who loses money, loses much; he who loses a friend, loses more; but he who loses his spirits, loses all.—*Spanish.*

He that has no fools, knaves, nor beggars in his family, was got by a flash of lightning.

He who has not bread to spare should not keep a dog.—*Spanish.*

He hath feathered his nest, he may flee when he likes.—*Scotch.*

He who depends on another, dines ill and sups worse.

He sits full still, who has riven breeks.—*Scotch.*

Those who are guilty themselves are often a little shy in exposing the guilt of others. It took its rise from the Earl of Angus, who being in an engagement, and wounded, staid till all his men were drest, and then told them he was wounded himself, by repeating the proverb.

He knows little of a palace.—*Spanish.*

That is, he is soon put out of countenance.

He who rides behind another does not travel when he pleases.—*Spanish.*

He who peeps through a hole may see what will vex him.

He that licks honey from thorns pays too dear for it.

Hand over head, as men took the covenant.—*Scotch.*

Alluding to the manner in which the covenant, so famous in Scottish history, was violently taken by above sixty thousand persons about Edinburgh, in 1638; a novel circumstance at that time, though afterwards paralleled by the French in voting by *acclamation.*

He who laughs too much has the nature of a fool; he who laughs not at all has the nature of an old cat.

He came safe from the East Indies, and was drowned in the Thames.

He that cheats me anes shame fa' him; if he cheats me twice shame fa' me.—*Scotch.*

He who doth his own business, defileth not his fingers.

Ital.—Qui fa le fatti suoi, non s' embratta le mani.

He that will steal a pin will steal a better thing.

He who has but one coat cannot lend it.—*Spanish.*

He who commences many things, finishes only a few.—*Ital.*

He has fallen out of the frying-pan into the fire.

He who despises his own life is master of that of others.

Ital.—E padrone della vita altrui, chi la sua spregia.

"What shall he fear, who doth not fear death?"—SCHILLER.

He that has one sheep in the flock will like all the rest the better for it.—*Scotch.*

Spoken when we have a son at a particular school, university, or society, and we wish the prosperity of these respective bodies on his account.

He must needs run whom the devil drives.

He had need rise betimes, that would please every body.

He had need have a long spoon that sups kail with the de'el. —*Scotch.*

He loses his thanks who promises and delays.

He that would hang his dog, first gives out that he is mad.

He was scant o' news that tauld his father was hang'd.—*Scotch.*

He who would have pleasure and pain must begin to scratch himself.—*Spanish.*

He that stays in the valley shall never get over the hill.

He that invented the maiden first hanselled it.—*Scotch.*

That is, got the first of it. The maiden, is that well-known beheading machine, which gave such a scarecrow aspect to the French revolution. The proverb is applied to one who falls a victim to his own ingenuity; the artificer of his own destruction. The inventor was James, Earl of Morton, who, for some years, governed Scotland, and afterwards suffered by his own invention. D'Israeli remarks the singular coincidence, that the same fate was shared by the French surgeon, *Guillotine*, who revived it,—both victims to the anarchy of the times.

He goes not out of his way who goes to a good inn.

He would fain fly, but wants feathers.

Hell and chancery are always open.

He who does not kill hogs will not get black puddings.—*Spanish.*

It is usual in Spain, when they kill a hog to make black puddings, to present their neighbours with some. The poor man without a hog receives few of these presents.

He who follows his own advice must take the consequences.—*Spanish.*

He who serves is not free.

Span.—Quien sirve no es libre.

He commands enough that obeys a wise man.

He who sows brambles must not go barefoot.—*Spanish.*

He that will not look before him must look behind him.—*Gaelic.*

He who serves a bad man sows in the market.—*Spanish.*

He that seeks trouble it were a pity he should miss it.—*Scotch.*

He has more business than English ovens at Christmas.—*Italian.*

A closer intercourse formerly existed between our country and Italy than France. In the reign of Elizabeth and James the First, great numbers of Italians travelled here, and were resident on commercial concerns; which accounts for the number of Italian proverbs relating to this country. The foregoing could only have arisen from the observation of our domestic habits: "Our pie-loving gentry," says D'Israeli, "were notorious; and Shakspeare's folio was usually laid open in the great halls of our nobility to enter-

tain their attendants, who devoured at once Shakspeare and their pastry. Some of these volumes have come down to us, not only with the stains, but enclosing even the identical PIE CRUSTS of the Elizabethan age!"

He gives one knock on the hoop, another on the barrel.—*Ital.*

That is, he speaks now to the purpose, now on matters extraneous.

He that reckons without his host must reckon again.

He that cannot pay let him pray.

He that would live in peace and rest, must hear and see and say the best.

He gives twice that gives in a trice.

Lat.—Qui cito dat bis dat.

He knows best what good is that has endured evil.

He that lies down with dogs must rise up with fleas.—*Ital.*

He that waits for dead men's shoes may go long enough barefoot.

He that makes himself a sheep shall be eaten by the wolves.

He that will have no trouble in this world must not be born in it.

He is an ill guest that never drinks to his host.

He that knows himself best, esteems himself least.

He that goes a borrowing goes a sorrowing.

He that hath many irons in the fire, some of them will burn.

He that speaks me fair and loves me not, I'll speak him fair and trust him not.

He that does you an ill turn will never forgive you.—*Scotch.*

He that fears leaves must not come into a wood.

He who eats the meat, let him pick the bone.—*Spanish.*

He has found a last to his shoe.—*Spanish.*

That is, he has met with his match.

He that wad eat the kernel maun crack the nut.—*Scotch.*

He that cannot find wherewith to employ himself, let him buy a ship or marry a wife.—*Spanish.*

He is worth nae weel that can bide nae wae.—*Scotch.*

He that ill did, never good believed.

Lat.—Qui sibi male conscii, alios suspicantur.

He who thinks he knows the most knows the least.—*Ital.*

He who at twenty does not understand, at thirty does not know, and at forty is poor, will have a wretched old age.—*Spanish.*

He that is ill to himself will be good to nobody.—*Scotch.*

He that licks honey from thorns, pays too dear for it.—*French.*

He who deals with a blockhead has need of much brains.—*Spanish.*

He who desires to sleep soundly, let him buy the bed of a bankrupt.—*Spanish.*

Implying that that description of persons have generally soft and luxurious couches.

He who is well and seeks ill, if it comes God help him.—*Spanish.*

Hide nothing from thy minister, physician, and lawyer.—*Ital.*

His brains want no barm to make them work.

Home is home though it be ever so homely.

Hope is a good breakfast but a bad supper.

Hopes delayed hang the heart upon tenter hooks.

Honour and ease are seldom bedfellows.

How can the cat help it if the maid be a fool.

Said when the maid does not set up things securely out of the cat's way.

Human blood is all of one colour.

I.

If the mountain will not go to Mahomet, let Mahomet go to the mountain.—*Spanish.*

If you trust before you try, you may repent before you die.

If the bed could speak many would blush.

If we have not the world's wealth, we have the world's ease.—*Scotch.*

Spoken of those who live happily in a mean condition.

If wishes would bide beggars would ride.

French.—Si souhaits furent vrais pastoreaux seroient rois.

If things were to be done twice, all would be wise.

If all fools wore white caps, we should look like a flock of geese.

If wise men play the fool, they do it with a vengeance.

If you would have a good servant take neither a kinsman nor a friend.

If a fool have success it ruins him.

In sleep what difference is there between Solomon and a fool.

If you want a pretence to whip a dog, it is enough to say he eat up the frying-pan.

If the child cries let the mother hush it, and if it will not be hushed she must let it cry.—*Spanish.*

Two students travelling to Salamanca stopped at an inn; where they were annoyed with the crying of a child, and the mother scolding and beating it. At their departure they wrote the words of the proverb and gave them to the mother, who was their hostess, as a valuable piece of advice.

If you say what you have seen you will tell what will shame you.—*Gaelic.*

If it can be nae better it is weel it is nae waur.—*Scotch.*

If it were not for hope the heart would break.

If one's name be up he may lie in bed.

If the sky falls we shall catch larks.—*French.*

In ridicule of those who talk of doing many things, if certain other things, not likely, were to happen.

If you cannot bite never shew your teeth.

Ill weeds grow apace.

Ill got, ill spent.

French—Acquerir mechamment, depenser sottement.

If you would wish the dog to follow you, feed him.

I'll not buy a pig in a poke.

The French say, Chat en poche.

If you lie upon roses when young, you'll lie upon thorns when old.

If you had had fewer friends, and more enemies, you had been a better man.

Our friends are often too indulgent in concealing our failings, and leave the valuable office of making us acquainted with ourselves, to be performed by our enemies. "A true friend," as the proverb says, "should sometimes venture to be a little offensive."

If young men had wit, and old men strength enough, all might be well.

If you would have a thing kept secret, never tell it to any one; and if you would not have a thing known of you, never do it.

I wept when I was born, and every day shows why.

I like na to mak a toil o' a pleasure.—*Scotch.*

I love my friends well, but myself better.

French.—Plus pres est la chair que la chemise.

Ill-will never spoke well.—*Scotch.*

Ill doers, ill deemers.—*Scotch.*

Ill would the fat sow fare on the primroses of the wood.—*Gaelic.*

I'm no every man's dog that whistles on me.—*Scotch.*

In a calm sea every man is a pilot.

In a country of blind people, the one-eyed man is a king.—*Spanish.*

A little wit, among foolish people, will pass a man for a great genius. It is applied to those who are tickled with the admiration of weak and unworthy persons.

In the forehead and the eye, the lecture of the mind doth lie.

Lat.—Vultus index animi.

In a thousand pound of law there is not an ounce of love.

In giving and taking it is easy mistaking.—*French.*

It's a wise child that knows its own father.—*Homer's Odyssey.*

It is more easy to threaten than to kill.—*Italian.*

It is a miserable sight to see a poor man proud, and a rich man avaricious.—*Ital.*

It is too late to complain when the thing is done.—*Ital.*

It's time to set when the oven comes to the dough.

That is, it is time to marry when the maid woos the man.

It is better to do well than to say well.—*Ital.*

It is easy preaching to the fasting with a full belly.—*Ital.*

It is good to fear the worst, the best will save itself,

It's an ill horse that will not carry his own provender.

It is easy to take a man's part, but the matter is to maintain it.—*Gaelic.*

It is an ill cause the lawyer thinks shame o'.—*Scotch.*

It is not easy to straight in the oak the crook that grew in the sapling.—*Gaelic.*

It's a foolish sheep that makes the wolf his confessor.—*Ital.*

It is a base thing to tear a dead lion's beard off.

A noble reproach of those who wish to rob the "illustrious dead" of their laurels.

If the parson be from home, be content with the curate.

It may be necessary sometimes to hold a candle to the devil.

It is very hard to share an egg.

It is good going on foot when a man has a horse in his hand.

It is not the cowl that makes the friar.—*Scotch.*

Lat.—Cucullus non facit monachum.

It's better to be happy than wise.

It is not much to give a leg to him who gave you the fowl.—*Spanish.*

It is dear bought that is bought with prayers.—*Italian.*

It is right to put every thing to its proper use.—*Gaelic.*

It's good to cry yule (Christmas) at other men's cost.

It is a long lane that has no turning.

It is good fishing in troubled waters.

It's too late to spare when the bottom is bare.

It is ill to take breeks off a bare a——. *Scotch.*

It's not good to wake a sleeping lion.

It avails little to the unfortunate to be brave.—*Spanish.*

It is hard to live in Rome and strive against the Pope.—*Scotch.*

It is ill angling after the net.

It is a bad action that success cannot justify.

I love to stand aloof from Jove and his thunderbolts.

I'll make a shift, as Macwhid did with the preaching.—*Scotch.*

Macwhid was a knowing countryman, and a great stickler for the king and the church. At the Restoration, clergymen being scarce, he was asked if he thought he could preach; he answered that he could make a shift; upon which he was ordained, and got a living.

I myself had been happy, if I had been unfortunate in time.

It is an ill cause that none dare speak in.—*Scotch.*

I cannot sell the cow and have the milk.—*Scotch.*

It is an ill battle where the devil carries the colours.

It is an ill wind that blows nobody good.

It is not the burthen, but the over burthen that kills the beast.—*Spanish.*

If pride were an art, there would be many teachers.—*Italian.*

It is ill to bring out of the flesh what is bred in the bone.—*Scotch.*

It is a good sport that fills the belly.—*Scotch.*

It is not an art to play, but it is a very good art to leave off play.—*Italian.*

It is too much for one good man to want.

Italy to be born in, France to live in, and Spain to die in.

I am not sorry that my son loses, but that he will have his revenge.—*Spanish.*

It is the infatuation of gaming, that losers are always the most eager to play on. A wish to recover their lost money, or, as it is technically called, "have their revenge," tempts them to persevere, till they are involved in ruin and despair. Hence the proverb.

I will give you a crown a piece for your lies, if you will let me have them all.

I was well, would be better, took physic, and here I am.

Written on a man's tomb-stone.

Joking with hands are jokes of blackguards.

Span.—Brulas de manos, brulas de villanos.

Intimating that pugilism and other vulgar amusements are ungentlemanly.

Just as it falls, quoth the wooer to the maid.—*Scotch.*

Kelly gives a ludicrous account of the origin of this saying. A courtier went to woo a maid; she was dressing supper with a drop at her nose; she asked him if he would stay all night, he answered, Just as it falls: meaning, if the drop fell among the meat he would be off; if it fell by, he would stay.

Judge not of a ship as she lies on the stocks.

Ital.—Non giudicar la nave, stando in terra.

K.

Keep yourself from the anger of a great man, from the tumult of a mob, from a man of ill fame, from a widow that has been thrice married, from a wind that comes in at a hole, and from a reconciled enemy.

Keep your purse and your mouth close.

Keep no more cats than will catch mice.

Kindness will creep when it cannot go.—*Scotch.*

Kill the lion's whelp, thou'lt strive in vain when he's grown.

L.

Lawyers' houses are built on the heads of fools.

Lawyers' gowns are lined with the wilfulness of their clients.

Lawyers don't love beggars.

There is enough here one would think to deter the most obstinate litigant from resorting unnecessarily to the legal profession. So far as my observation has extended, I certainly do not blame the lawyers more than their clients. In a state of nature, man is naturally a "pugnacious animal;" in a civilised state, he seems as naturally a litigious one. The real defect, however, is in "the glorious uncertainty of the law" itself; which, by some curious property, possesses the double power of repulsing and attracting its victims. While, in the arrogance of lawyers and solicitors—in the delay and anxiety of waiting the issue of suits—and the enormous expense attending them, there is enough to deter any one from going to law; the law itself creates the necessity by its uncertainty, and the necessity we are constantly under of appealing to its contradictory and ever-varying decisions, to ascertain our rights and properties.

Let not your tongue cut your throat.—*Arabic.*

Let them fry in their own grease.

Lean liberty is better than fat slavery.

Learning makes a man fit company for himself.

Leave a jest when it pleases you best.

Spanish.—A la burla dexarla quando mas agrada.

Bacon observes, "He that has a satirical vein, as he maketh others afraid of his wit, so he had need be afraid of others' memory."

Let them laugh that win.

Give losers leave to speak and winners leave to laugh, for if you do not they will take it. The *French* say, Rira bien, qui rira le dernier: He laughs well who laughs the last.

Let every man praise the bridge he goes over.

Let him not look for me at home, who can meet me in the market-place.—*Spanish.*

Recommending persons to keep their domestic establishments free from intrusion, especially when they have places set apart for public business.

Letters blush not.

Less of your courtesy, and more of your coin.

Like the tailor of Campillo, who worked for nothing and found thread.—*Spanish.*

Like master, like man.

French.—Tel maitre tel valet.

Like the squire of Guadalaxara, who knew nothing in the morning of what he had said at night.—*Spanish.*

Like a collier's sack, bad without, worse within.—*Spanish.*

Said to a person of a mean appearance, with a bad heart.

Life without a friend, death without a witness.—*Spanish.*

Like the dog in the manger, he will neither do nor let do.

Little and often fills the purse.—*Italian.*

Little said is soon mended, and a little gear is soon spended. —*Scotch.*

Like author, like book.

The proverb ought to have been more precise, and specified what

description of authors. Poets, who write from feeling, their works may be a tolerable transcript of their characters. But feelings are variable; they change with the pressure of the atmosphere or the fluctuation of interest, and of course, the productions of this class are only the index of their minds under particular circumstances. With respect to political scribes, the proverb is still less applicable. If we take up the works of this genus, we find them at one period of their lives flaming aristocrats; at another, raving democrats, and *vice versâ*. What ought we to infer of them? that their characters have changed with their books? or is it only their writings which have varied with their interests? We fear it is only the philosophers the rule will apply to. When we meet with a clever book on chemistry or mathematics, we may be pretty sure the writer is a chemist or mathematician. The fact is, these men write not on themselves, but on nature. Hence the difference; angles and alkalies are constant, but man is an animal very changeable.

Little strokes fell great oaks.

Live and let live.

Look not a gift horse in the mouth.

French.—A cheval donné, il ne faut pas regarder aux dents.

Look before you leap, for snakes among sweet flowers do creep.

Lookers on see more than players.

Lat.—Plus in alieno quam in suo negotio vident homines.

Losers are always in the wrong.—*Spanish.*

French.—Qui perd, peche.

Love thy neighbour, but pull not down thine hedge.

Love me, love my dog.

French.—Qui aime Jean, aime son chien.

M.

Make not thy tail broader than thy wings.

Keep not too many attendants.

Make your affairs known in the market place, and one will call them black and another white.—*Spanish.*

Make the best of a bad bargain.

Make a virtue of necessity.

Many soldiers are brave at table, who are cowards in the field.—*Italian.*

Many ways to kill a dog and not to hang him.—*Scotch.*

Many irons in the fire, some may cool.—*Scotch.*

Many littles make a mickle.

French.—Goutte à goutte, on remplit la cave.

Many masters, quoth the toad to the harrow, when every tooth gave her a blow.—*Scotch.*

Many kiss the hands they wish to see cut off.

Many children and little bread is a painful pleasure.—*Spanish.*

Many slips between the cup and the lip.

This is in Kelly's collection, as a genuine Scotch, though an old Greek proverb; implying that a project may be spoiled just at the point of consummation.

Many hands make light work.

Many go out for wool and come home shorn.—*Spanish.*

Many talk of Robin Hood that never shot in his bow.

Many a true word is spoken in jest.

Masters are mostly the greatest servants in the house.

Many a good cow hath a bad calf.

Masters grow poor and servants suffer.—*Spanish.*

Men used to worship the rising sun.

Lat.—Plures adorant solem orienter quam occidentem.

Misfortunes seldom come alone.

French.—Malheur ne vient jamais seul.

Misunderstanding brings lies to town.

Most haste, worst speed.

The favourite proverb of Erasmus, was *Festina lente!* "Hasten slowly." He wished it to be inscribed wherever it could meet the eye; on public buildings, and on rings and seals. One of our statesmen, Sir Amias Pawlet, used a proverb of similar import. When he perceived too much hurry in a business, he was accustomed to say, "Stay awhile, to make an end the sooner."

More fools more fun.

French.—Plus on est des fous plus on rit.

More words than one go to a bargain.

Mother's darlings make but milk-sop heroes.

Most men cry 'Long live the conqueror.'

Money is welcome, though it comes in a dirty clout.

Much would have more and lost all.

Much is wanting where much is desired.—*Italian.*

Murder will out.

Must is a word for a king.

Much coin, much care; much meat, much malady.

My cow gives a good mess of milk, and then kicks it down.

N.

Nature takes as much pains in the womb for the forming of a beggar, as an emperor.

A fine argument for the natural equality of man, which I think is not to be found in the writings of Paine. But though nature has followed the same process in the manufacture of us all, it does not follow that all her work is equally well *turned out*. There can be no doubt that some of us are naturally endowed with better memories, better judgments, greater reasoning powers, and greater physical strength, than others; and, of course, these differences will make differences in our individual fortunes, and social condition. I cannot see how the advocates of the natural equality of mankind can get over this distinction.

Name not a rope in his house that hanged himself.

Nae great loss but there is some gain.—*Scotch.*

Nothing venture, nothing have.

Never scald your lips in other folks' broth.

Never quit certainty for hope.—*Scotch.*

Neither beg of him who has been a beggar, nor serve him who has been a servant.—*Spanish.*

Neither fish nor flesh nor good red herring.

Need makes the old wife trot.

French.—Besoign fait vielle trotter.

Never too old to learn.

Nine tailors make but one man.

Nits will be lice.

A coarse, but descriptive proverb of Oliver Cromwell's, expressive of the contempt he felt for some of his mean and troublesome co-adjutors.—D'Israeli.

No pot is so ugly as not to find a cover.—*Italian.*

Nothing so bad as not to be good for something.

No smoke without some fire.

No condition so low, but may have hopes; none so high, but may have fears.

None is a fool always, every one sometimes.

No shoemaker beyond his last.

It is related of Apelles, that he exposed publicly to the Greeks one of his finest paintings, the 'Trojan Shepherd,' soliciting their opinion on its merits. A shoemaker found fault with the sandal, which the artist instantly corrected. The fool, puffed up with conceit, then attempted to make a ridiculous display of all he knew, and in a loud tone censured the finest part of the picture: but Apelles turning aside with contempt, said, *Ne sutor ultra crepidam*, the words of the proverb. It is applied to persons who presume to judge on subjects foreign to their profession or acquirements.

No man crieth—stinking fish.

None but great men can do great mischief.

Nothing that is violent is permanent.

Nothing is more playful than a young cat, nor more grave than an old one.

Nobody so like an honest man as an arrant knave.

French.—Rien ne ressemble mieux à un honnête homme, qu'un fripon.

No joy without annoy.

No fool like an old fool.

No jesting with edge tools or with bell ropes.

No man is wise at all times.

French.—Les plus sages ne le sont pas toujours.

No longer pipe, no longer dance.

None of you know where the shoe pinches.

The answer of Paulus Æmilius to the relations of his wife, when they remonstrated with him on his determination to separate himself from her, against whom no fault could be alleged.

No receiver, no thief; no penny, no Pater-noster.

No friend to a bosom friend, no enemy to a bosom enemy. —*Scotch.*

No alchemy equal to saving.

Nothing so bold as a blind man.—*Scotch.*
Lat.—Dulce bellum inexpertis.

No grass grows at the market place.
A proverb applied to a certain description of females.

No fault, but she sets a bonnet much too weel.—*Scotch.*
That is the servant, which makes the wife a little jealous, lest her good man should be tempted astray.

No smoke without some fire.

Novelty always appears handsome.
Ital.—Di novello tutto par bello.

No living man all things can.

No rose without a thorn.
Lat.—Nulla est sincera voluptas.

None can feel the weight of another's burden.

No man ever lost his credit but he who had it not.

Now I have got a ewe and a lamb, every one cries—Welcome, Peter!

O.

Of a little take a little.—*Scotch.*

Of young men die many; of old men, escape not any.

Of an ill pay-master get what you can, though it be but a straw.

Oil and truth will get uppermost at last.

Old age is not so fiery as youth; but when once provoked, cannot be appeased.

Old men think themselves cunning.

Old men and far travellers may lie by authority.

Old young, old long.
Which answers to that in Cicero, *Maturè fias senex, si diu senex esse velis.* To live long it is necessary to live slowly. Length of life ought not to be measured by length of days, but by the quantity of animal spirits consumed. Some run their course at the rate of a mile, others at the rate of ten miles an hour. One will exhaust his energies in pleasure, business, and living, in thirty; while another, by a more economical consumption, will protract them to seventy years. Yet the quantity of life enjoyed by each

is the same; the velocity of the machine has made all the difference. The most celebrated men have not been remarkable for length of days. Witness, Alexander the Great, Charles XII. of Sweden, Shakspeare, Buonaparte, and last, and not least, thee, O Byron! It is only such old chroniclers of the times as Fontenelle and St. Evremond, who live at a snail-pace, have "an egg and to bed," or a bit of dry biscuit, and one glass of wine—no more, that can spin out their web till one is apt to think them immortal, and their very beginning is lost in the remoteness of its origin.

Old foxes want no tutors.

One eye witness is better than ten hearsays.—*French.*

Once an use and ever a custom.—*Scotch.*

One dog is better by another dog being hanged.—*Gaelic.*

One may live and learn.

One might as well be out of the world, as be beloved by nobody in it.

One man's meat is another man's poison.

One may sooner fall than rise.—*French.*

One fool in a house is enough in all conscience.

One half the world kens not how the other half lives.—*Scotch.*

One beats the bush and another catcheth the bird.

One doth the scath and another hath the scorn.

One swallow makes not a spring, nor one woodcock a winter.

One scabbed sheep infects the flock.

One year a nurse and seven years the worse.

One story is good till another is told.

One fool makes many.—*Scotch.*

By diverting them from their proper business, as is often observed, in the streets of the metropolis, where, if a person only holds up his finger, a thousand will be instantly withdrawn from their proper avocations to inquire into the cause of it.

One foolish act may undo a man, and a timely one make his fortune.—*Gaelic.*

One is not so soon healed as hurt.

One cannot fly without wings.—*French.*

One may support any thing better than too much ease and prosperity.—*Italian.*

There cannot be greater slavery than to have too little to do, or too much to spend. For one that dies of excessive exertion, perhaps a score die of mere ennui. It would, doubtless, be for the benefit of all classes, if the goods of the world were a little more equally divided, so as to avert the opposite evils of plethory and inanition.

One man may better steal a horse than another look over the hedge.

One thief makes a hundred suffer.—*Spanish.*

That is, suspicion.

Open confession is good for the soul.—*Scotch.*

One mad action is not enough to prove a man mad.

Opportunity makes the thief.

The *Italians* say, "Ad arca aperta il giusto pecca:" Where a chest lies open a righteous man may sin. The *Spaniards* say, "Puerta abierta, al santo tienta:" The open door tempts the saint. A good caution to husbands, masters, and housekeepers.

Out of sight, out of mind.—*Dutch.*

P.

Patience is a plaister for all sores.

Patch by patch is good husbandry, but patch upon patch is plain beggary.

Pigs love that lie together.

Plain dealing is dead, and died without issue.

Pleasing ware is half sold.

French.—Chose qui plait est à demi vendu.

Pleasant company alone makes this life tolerable.—*Spanish.*

Plenty makes dainty.

Plough or not plough, you must pay your rent.—*Spanish.*

Poor folk are fain of a little.—*Scotch.*

Poor folks live as well as they can.

French.—Les pauvres gens vivent de ce qu'ils ont.

Possibilities are infinite.

Proffered service stinks.

Practice makes perfect.

Praise the sea, but keep on land.

Praise without profit, puts little in the pocket.

Gloria quanta libet quid erit, si sola gloria est?

Prate is prate, but it is the duck that lays the egg.

Praise not the day before night.

Policy goes beyond strength.—*French.*

Pride goes before and shame follows after.

Pride, perceiving humility honourable, often borrows her cloak.

Pride will have a fall.

Pour not water on a drowned mouse.

Add not affliction to misery.

Put not a naked sword in a madman's hand.

"Ne puero gladium." For they will abuse it to their own and others' harm.

Put your finger in the fire and say it was your fortune.—*Scotch.*

A bitter sarcasm on those who ascribe the want of success in life to fortune. Dame Fortune ought long since to have gone to oblivion, with the rest of the heathen mythology; her smiles and frowns ought never to be alluded to, except in verse—never in prose or conversation. What is frequently ascribed to ill-luck, is often nothing more than a want of foresight, prudence, industry, or perseverance:—these are the qualities that make men rich, prosperous, and happy.

Put off your armour, and then show your courage.

Put a coward to his metal, and he'll fight like the devil.

Q.

Quick at meat quick at work.

R.

Raise no more spirits than you can conjure down.

Remove an old tree and it will wither to death.

Remember the reckoning.

A good motto to be inscribed on the mantle-piece of public-houses.

or engraven at the bottom of all porter pots, punch bowls, and drinking mugs. It would make topers think of the "*finish*;" though it would probably displease their landlords.

Riches in the Indies, wit in Europe, pomp among the Ottomans.—*Turkish.*

Rome was not built in a day.

S.

Save a thief from the gallows, and he will be the first to cut your throat.

Satan reproves sin.

Saying and doing are two things.

Say well is good, but do well is better.

Say nothing of my debts unless you mean to pay them.

Sampson was a strong man, yet he could not pay money before he had it.

Scorning is catching.

Scanderbeg's sword must have Scanderbeg's arm.

An hero of the fifteenth century, who distinguished himself by several victories obtained over the Turks. He was King of Albania, and is said to have been present in twenty-two battles, and to have killed 2,000 infidels with his own hands, without receiving only a slight wound. He died at Lissa, in the Venetian territories, 1467, aged 63. Though occasionally severe, he was a prince of mild manners, and great benevolence.

Send not for an hatchet to break open an egg with.

Send your noble blood to market, and see what it will buy.

Those who pride themselves on their ancestors, have been ludicrously compared to a potato, the best part of which is under ground. "Virtue alone ennobles;"

"He whose mind
Is virtuous, is alone of noble kind;
Though poor in fortune, of celestial race;
And he commits the crime who calls him base."—DRYDEN.

Pride of birth, however, has hardly any place in England; while talent, industry, and perseverance have a fair chance, when usefully directed, to receive their deserts.

Seven hours' sleep make a clown forget his design.

Secret joys are like an extinguished candle.—*Spanish.*

Solitary joy is the most melancholy thing in the world. If we have any thing to rejoice at, let us rejoice with our friends and acquaintance. When I get a prize in the lottery, or my old uncle dies, and leaves me a thousand pounds,—

"Then I'll sit down: give me some wine;
I drink to the general joy of the whole table!"

Seek not for a good man's pedigree.

Spanish.—Al hombre bueno no le busquen abòlengo.

Seek till you find and you'll not lose your labour.

Seldom seen, soon forgotten.

Serve a great man and you will know what sorrow is.—*Spanish.*

Service is no inheritance.

Set the saddle on the right horse.

Set a beggar on horseback and he'll ride to the devil.

Asperius nihil est humili cum surgit in altum.—*Claudian.*

Shallow waters make most noise.—*Scotch.*

Sharp stomachs make short graces.

Shake a bridle over a Yorkshireman's grave, and he'll rise and steal a horse.

The passion of the people of Yorkshire for horses still continues, if one may judge from the number and excellence of their race-grounds, one of the most celebrated of which is called *Knavesmire.* Whether the old *penchant for* carrying off their favourite beast by night, *à-la-Scot*, continues, we cannot say; but, in looking among the worthies of the *Criminal Calendar*, we certainly do not find a greater proportion of Yorkshiremen executed for horse-stealing, sheep-stealing, and other rustic offences, than in the other counties of the kingdom.

Shameless craving must have shameless refusing.

French.—A bon demandeur bon refuseur.

Shorter is a draught than a tale.—*Gaelic.*

This proverbial cut is meant to abridge a tedious tale, or too long a story.

Short reckonings make long friends.

French.—A vieux comptes, nouvelles disputes.

Sly knavery is too hard for honest wisdom.

Since you know every thing, and I know no thing, pray tell me what I dreamed this morning.

Silence is consent.

Ital.—Chi tace confessa.

Slander always leaves a slur.

Throw much dirt and some will stick.

Sluts are good enough to make sloven's pottage.

Small rain lays a great dust.

Some are wise and some are otherwise.

Some good things I do not love; a good long mile, good small beer, and a good old woman.

Sorrow and an evil life make soon an old wife.

Sorrow and ill weather cometh unsent for.—*Scotch.*

Soon hot, soon cold.

Soon ripe, soon rotten.

Lat.—Cito maturuin, cito putridum.

Spare to speak and spare to speed.

Store is no sore.

Stars are not seen by sun-shine.

Surgeons must have an eagle's eye, a lion's heart, and a lady's hand.

Success makes a fool seem wise.

Sudden trust brings sudden repentance.

Such as the tree is, such is the fruit.

T.

Tailors and authors must mind the fashion.

Take heed of an ox before, an ass behind, and a monk on all sides.—*Spanish.*

Take heed you find not that you do not seek.—*Italian.*

Take time while time is, for time will away.—*Scotch.*

Tales of Robin Hood are good enough for fools.

Talk of the war, but do not go to it.—*Spanish.*

Tell me with whom thou goest, and I'll tell thee what thou doest.

Tell a tale to a mare and she'll let a f——. *French.*

If you discourse on subjects above the capacity of your hearers, or foreign to their pursuits in life, you will be either laughed at, or not listened to.

That is not good language which all understand not.

That city cannot prosper where an ox is sold for less than a fish.

As was the case with ancient Rome at the commencement of her decline. It alludes to the state of luxury which usually precedes the downfal of nations.

That which will not make a pot, may make a pot-lid.

That is a prodigious plaister for so small a sore.

That is well spoken that is well taken.

That pilgrim is base that speaks ill of his staff.—*Spanish.*

That sheep has his belly full which butts his companion.—*Spanish.*

Those who have ate and drank freely are more gay and wanton than when cool and fasting.

That is but an empty purse that is full of other folks' money.

That which has its value from fancy is not very valuable.

That which covers thee, discovers thee.

Spanish.—Quien te cubre te descubre.

Intimating, that external splendour and wealth, without merit, only more expose the unworthiness of the possessor.

That must be true which all men say.

The first pig, but the last whelp of the litter is best.

There is no fishing for trout in dry breeches.—*Spanish.*

The tears of a whore, and the oaths of a bully, may be put in the same bottle.

The chickens are the country's, but the city eats them.

The biggest horses are not the best travellers.

The ass that carries wine drinks water.

The cow knows not the value of her tail till she has lost it.

The difference is wide that the sheets will not decide.

The cat is in the dove house.—*Spanish.*

Said when a man has got amongst the women.

The horse thinks one thing and his rider another.

Mandeville, author of the "Fable of the Bees," remarks, that if the horse had the gift of reason, he, for one, should be sorry to be its rider. He applies the same principle to the education of the working classes, thinking that the diffusion of knowledge among them would render them less docile to their employers, and more impatient under the hardships of their situation. A vile and erroneous sentiment, which has been entirely confuted.

The frying pan said to the kettle, Avaunt, black brows.

The crutch of Time does more than the club of Hercules.

The brains of a fox will be of little service if you play with the paw of a lion.

The complaints of the present times is the general complaint of all times.

The golden age never was the present age.

The eye that sees all things else, sees not itself.

The little wimble will let in the great auger.

The first of the nine orders of knaves is he that tells his errand before he goes it.

The Italianised Englishman is a devil incarnate.—*Italian.*

A pretty description of our travelling countrymen, from their hosts.

The prick of a pin is enough to make an empire insipid for a time.

The wise hand does not all the foolish tongue speaks.

The pleasures of the great are the tears of the poor.

The mouse does not leave the cat's house with a belly full.—*Spanish.*

When a person is in fear, he is in no state for enjoyment.

The child says nothing but what he heard at the fire side.

The fox is very cunning, but he is more cunning that catches him.—*Spanish.*

The devil was so fond of his children that he plucked out their eyes.—*Spanish.*

A reproof to parents who indulge their children to the injury of their health and education.

The dog wags his tail not for you, but for the bread.—*Spanish.*

The lower mill-stone grinds as well as the upper.

The more worship, the more cost.

French.—Les honneurs coûtent.

The hog never looks up to him that threshes down the acorns.

The eyes, the ears, the tongue, the hands, the feet, all fast in their way.

The soldier is well paid for doing mischief.—*Italian.*

The reserve is engaged.

A proverbial expression of the Romans, for their last stake at play, and quoted by D'Israeli as characteristic of the military habits of that people.

The absent party is always faulty.

The highway is never about.

The Italian is wise before he undertakes a thing, the German while he is doing it, and the Frenchman when it is over.

The worst pig often gets the best pear.

The first men in the world were a gardener, a grazier, and a ploughman.

The devil rebukes sin.

French.—Le rénard prêche aux poules.

The Englishman weeps, the Irishman sleeps, but the Scotchman goes whiie he gets it.

The submitting to one wrong brings on another.—*Spanish.*

The singing-man keeps a shop in his throat.—*Spanish.*

The more the merrier, the fewer the better cheer.

The devil wipes his tail with the poor man's pride.

The remedy of to-morrow is too late for the evil of to-day.—*Spanish.*

The ox when weariest treads surest.

Those that are slow are sure.

The mouse that has but one hole is easily taken.

The pitcher does not go so often to the water but it comes home broken at last.

The devil is good when he is pleased.

The still sow drinks all the draff.—*Dutch.*

The barber learns to shave on the orphan's face.—*Arabic.*

In capite orphani discit chirurgus.

The fairest rose at last is withered.

The proof of the pudding is in the eating.

The weakest must go to the wall.

The better workman, the worse husband.

There are as many exceptions to this proverb, as to the French saying, "Bon poete, mauvais homme." A good poet, a bad man.

The whole ocean is made up of single drops.

The usurer and spendthrift are cat and mouse.

The way to Babylon will never bring you to Jerusalem.

The butcher looked for his knife when he had it in his mouth.

The disease a man dreads, that he dies of.—*Spanish.*

The dearest child of all is that which is dead.

The master's eye makes the horse fat.

A fat man riding upon a lean horse, was asked how it came to pass that he was so fat and his horse so lean? "Because," says he, "I feed myself, but my servant feeds my horse."

The last drop makes the cup run over.

The sweetest wine makes the sharpest vinegar.

Lat.—Corruptio optimi est pessima.

The friar preached against stealing when he had a pudding in his sleeve.

The request of a lord is a kind of force upon a man.

The great thieves punish the little ones.

The informer is the worst rogue of the two.

The least boy always carries the great fiddle.

All lay the load upon those that are least able to bear it, or have the least means of defending themselves.

The devil laughs when the hungry man gives to him with a belly full.—*Spanish.*

The better day, the better deed.

The Jews spend at Easter, the Moors at marriages, and the Christians in suits of law.—*Italian.*

The highest standing the lowest fall.

The tongue breaketh bone, though itself hath none.

The worth of a thing is best known by the want of it.—*Scotch.*

The longest day must have an end.

French.—Il n'est si grand jour qui ne vienne à vespre.

The crow thinks her own bird the fairest.

The Ethiopians are said to paint the devil white, and of course, angels black. Every one is partial to his own; his own art, his own compositions, his children, and country. Self-love is a mote in every one's eye; and hence we not unfrequently observe, even the modest and perspicacious devour, without suspicion, the most fulsome flattery, when lavished on their own imaginary virtues and perfections.

The burnt child dreads the fire.

The higher the ape goes the more he shows his tail.

Honour is unseemly for a fool. Prov. xxvi. 1.

The best payment is the peck bottom.—*Scotch.*

That is, when you have measured out your grain, to receive your payment on the peck that measured it.

The usual forms of civility oblige no man.

The death of youth is a shipwreck.

The greatest king must at last go to bed with a shovel.

The best thing in the world is to live above it.

The shortest answer is doing the thing.

The clerk wishes the priest to have a fat dish.—*Gaelic.*

The mouse is mistress of her own mansion.—*Gaelic.*

The first thing a poor gentleman calls for in the morning, is a needle and thread.—*Scotch.*

The greatest clerks are not always the wisest men.

There is no deceit in a brimmer.

The Devil's —— upon a great heap.

The man that is happy in all things, is more rare than the Phœnix.—*Italian.*

The remedy is worse than the disease.—*Scotch.*

The wise man knows he knows nothing, the fool thinks he knows all.—*Italian.*

The tears of the congregation are the praises of the minister.—*Italian.*

The eyes serve for ears to the deaf.—*Italian.*

The more you stroke pussy's back, the higher she raises her tail.—*Gaelic.*

The wolf is always said to be more terrible than he is.—*Italian.*

The potter is hostile to the potter.

A proverbial verse of great antiquity; it is in Hesiod's "Works and Days," intimating the envy and jealousy of rival workmen and manufacturers. It answers to the Gaelic proverb, "One dog is better by another dog being hanged."

The burden which was thoughtlessly got must be patiently borne.—*Gaelic.*

The habit does not make the priest.—*Italian.*

The second blow makes the fray.

The oldest man that ever lived died at last.—*Gaelic.*

The mother reckons well, but the infant reckons better.—*Spanish.*

Applied to pregnant ladies, who are often in error in their reckoning, when the appearance of the child settles the account.

The book of *May-bees* is very broad.—*Scotch.*

Three removes are as bad as a fire.

There is more hope in a fool than a man wise in his own conceit.

There is no disputing of tastes, appetites, and fancies.

There is no banquet but some dislike something in it.

There is something in it, quoth the fellow, when he drank dish-clout and all.

There is none so deaf as those that will not hear.—*Italian.*

There is scarcely any inconvenience without some compensating advantage, and we dare say, there are those who have found an occasional advantage in being a little hard of hearing. Sir Joshua Reynolds did:—

"To coxcombs averse, yet most civilly steering,
When they judg'd without skill, he was still hard of hearing;
When they talk'd of their Raphaels, Corregios, and stuff,
He shifted his trumpet, and only took snuff."—GOLDSMITH.

There would be no ill language, if it were not ill taken.

They that hide can find.

They whip the cat if the mistress does not spin.—*Spanish.*

The innocent often suffer for the negligence and indolence of others.

They are scarce of horse-flesh where two and two ride on a dog.

They need much whom nothing will content.

They shall have no more of our prayers than we of their pies, quoth the vicar of Layton.

They love me for little that hate me for naught.—*Scotch.*

There's nothing agrees worse than a proud mind and a beggar's purse.

There is no quenching of fire with tow.

There is no great banquet but some fare ill.

There could be no great ones, if there were no little ones.

There is never enough where nought leaves.—*Italian.*

There is no general rule without exceptions.

There's reason in roasting of eggs.

They that sell kids and have no goats, how came they by them?

A delicate allusion to those who live high, without any visible means of subsistence.

Things unreasonable are never durable.—*Italian.*

Though the sun shines, leave not your cloak at home.

Three may keep counsel if two be away.—*Scotch.*

Thistles are a salad for asses.—*Scotch.*

Think much, speak little, and write less.

Though old and wise, yet still advise.

Thinking is very far from knowing.

Though all men were made of one metal, yet were they not all cast in the same mould?

Though the cat winks she is not blind.

Threatened folks live long.

Thus it is we are ruined, husband; you are good for little, and I for less.—*Spanish.*

Time and tide stay for no man.

Time is a file that wears and makes no noise.

Three things cost dear: the caresses of a dog, the love of a mistress, and the invasion of an host.

To strain at a gnat and swallow a camel.

To show the gallows before they show the town.—*Spanish.*

Descriptive of those who tease and vex a person before they do him the very benefit they are about to confer,—acting kindly, but speaking roughly.

To take from a soldier ambition, is to take off his spurs.

To promise, and give nothing, is comfort for a fool.

To travel safely through the world, a man must have a falcon's eye, an ass's ears, an ape's face, a merchant's words, a camel's back, a hog's mouth, and a hart's legs.—*Italian.*

To throw pearls before swine.

Spanish.—Echar margaritas a puercos.

To hang every door with May.—*Italian.*

An elegant allusion to the universal lover. It is taken from the custom of country people in Italy, who, in the month of May, plant a bough before the door of their mistress. A similar custom prevailed in England, as we learn from Stowe.

To be a bad wedge.—*Spanish.*

Said of a fat person, when he forces himself into a crowded place, annoying all around him.

To set the fox to keep the geese.—*Italian.*

To lather an ass's head is only wasting soap.—*Spanish.*

To expect and not to come; to be in bed and not to sleep; to serve and not to please; are three things enough to kill a man.—*Ital.*

To day—me, to-morrow,—thee.

French.—Aujourd'hui roi, demain rien.

To borrow on usury brings sudden beggary.

To what place can the ox go where he must not plough?—*Spanish.*

Tread on a worm and it will turn.

Too much of one thing is good for nothing.

"Ne quid nimis" is a wise maxim, ascribed by some to Thales, by others to Solon.

Touch a galled horse and he'll kick.

Ital.—Non parlate di corda in casa delle applicato.

Trade knows neither friends nor kindred.—*Italian.*

Trust not a horse's heel nor a dog's tooth.

Trust not the praise of a friend, nor the contempt of an enemy.—*Italian.*

Two blacks make no white.—*Scotch.*

Two eyes are better than one.—*French.*

Two of a trade seldom agree.

Two cats and a mouse, two wives in one house, two dogs and a bone, never agree in one.

Two things a man should never be angry at:—what he can help, and what he cannot help.

U. V.

Under my cloak I'll kill the king.—*Spanish.*

Meaning that, as a man's thoughts cannot be controuled, he may kill the king in imagination.

Venture a small fish to catch a great one.

Venture not all in one bottom.

W.

Water run by, will not turn a mill.—*Spanish.*

Wanton kittens may make sober old cats.

We must live by the quick, not by the dead.

We shall be all bald an hundred years hence.—*Spanish.*

Aye, and in less time than that. Really, it is melancholy to reflect on the quick vicissitudes in sublunary affairs. Only think of the strange mutations in this busy metropolis, in half a century or less. Where will then be the bright eyes and fair countenances that now fill our streets with life and gaiety! What will have become of the big wigs and fur gowns—the counsellors and judges—the orators of St. Stephen's—the turtle-eating aldermen,

the prating common councilmen, and the Cent-per-cents of Job-alley. The stars of Almack's, and the blossoms of St. Giles's, will have alike faded, or set in endless night. They will all have gone out "like a snuff," and have been quietly put to bed with "a shovel or a spade," and a new generation arisen, just as vain and bustling as their predecessors It makes one's heart ache to think on it, yet so it is,—

"Time is like a fashionable host,
That slightly shakes his parting guest by the hand,
But, with his arm out-stretch'd as he would fly,
Grasps the incomer."

We are all Adam's children, but silk makes the difference.

Weak men and cowards are commonly wily.

We think lawyers to be wise men, and they know us to be fools.

We are never so happy or unfortunate as we think ourselves.

We are born crying, live complaining, and die disappointed.

Well lathered is half shaven.

Weigh right, if you sell dear.

Welcome death, quoth the rat, when the trap fell down.

Was it not for hope the heart would break.—*Scotch.*

Well ought a poem to be made at first, since it hath many a spoiler.—*Gaelic.*

Lack-a-day! Had the Gaël their critics too,—their Edinburgh and Quarterly reviewers, and all the small fry of "spoilers?"

What is the use of patience if we cannot find it when we want it?

What the eye sees need not be guessed at.

What good can it do an ass to be called a lion?

What a dust I have raised, quoth the fly on the wheel.

What cannot be cured must be endured.

What is gotten over the devil's back is spent under his belly.

What a man desires he easily believes.

What! keep a dog and bark myself.

What is bought is cheaper than a gift.

What your glass tells you, will not be told by counsel.

What you do when you are drunk, you must pay for when you are dry.—*Scotch.*

What the gauntlet gets the gorget consumes.—*French.*

A military proverb, ascribed to the celebrated Bayard; implying that the pomp and waste of a soldier's life consume all the sword can procure, either in pay or plunder.

What pretty things men will make for money, quoth the old woman, when she saw a monkey.

What is done cannot be undone.—*French.*

What enjoyment! to have little to eat and keep a servant.—*Spanish.*

What's none of my profit shall be none of my peril.—*Scotch.*

What may be done at any time will be done at no time.—*Scotch.*

What I cannot do by might I'll do by slight.—*Scotch.*

Lat.—Si leoninæ pellis non satis sit, addenda vulpina.

What is done in the night appears in the day.—*Italian.*

When the cat is away the mice will play.

Ital.—Quando la gatta non in casa, i sorici ballano.

When candles are out, all cats are grey.

Spanish.—De noche todos los gatos son pardos.

French. A nuit tous les chats sont gris.

Which is the same as the English in both nations; and shows either, how universally the same proverb is diffused, or how in different countries the same fact has given rise to the same observation.

When the wine is in, the wit is out.

When rogues fall out, honest men come by their own.

When the shoulder of mutton is going, it is good to take a slice.

When the horse is stolen the stable door is shut.

The Italians say, "Every ditch is full of your after-wits."

When a lacquey comes to hell the devil locks the gates.

When the barn is full you may thresh before the door.

When you have plenty of money, there is no need of obscurity; you may live openly, and in society.

When every hand fleeceth, the sheep go naked.

When you are all agreed upon the time, quoth the Vicar, I'll make it rain.

When two friends have a common purse, one sings and the other weeps.

When the sun shines, nobody minds him; but when he is eclipsed, all consider him.

When good cheer is lacking, our friends will be packing.

When a friend asketh, there is no to-morrow.—*Spanish.*

When the fox preaches, beware of your geese.

When an ass is among monkeys they all make faces at him. *Spanish.*

When it pleases not God, the saint can do little.—*Spanish.*—*Italian.*

When every one takes care of himself, care is taken of all.

French.—Quand chacun se mêle de son metier, les vaches sont bien gardées.

"Self-love and social are the same."—POPE.

A truth which is daily becoming more apparent, as may be seen by the recent removal of restrictions on commercial freedom, and suffering public prosperity to rest on the basis of individual interest. The same liberal policy will doubtless ere long be extended to the freedom of intellect and opinions.

When all men say you are an ass, it is time to bray.

When one will not, two cannot quarrel.—*Spanish.*

When the curate licks the knife, it must be bad for the clerk. *Spanish.*

When a peasant is on horseback, he knows neither God nor any one.—*Spanish.*

When the heart is full of lust the mouth is full of lies.

When the cup is full carry it even.

When you have attained power and wealth, beware of insolence, pride, and oppression.

When the bow is too much bent it breaks.—*Italian.*

When sorrow is asleep, wake it not.

When thy neighbour's house is on fire look to thine own.

Lat.—Tunc tua res agitur paries cum proximus ardet.

Where God hath his church the devil will have his chapel.

Where nothing's to be had, the king must lose his rights.

Where love fails, we spy all faults.

Where nothing is, a little doth ease.

Where the hedge is lowest, men commonly leap over.

French.—Chacun joue au roi despouille.

Where the carcase is, there the ravens will collect together.—*Gaelic.*

Where a man is not known when he speaks, he is not believed.—*Italian.*

Where men are well used they'll frequent there.

While there's life there's hope.

While the grass grows the steed starves.—*Italian.*

Who so deaf as they that will not hear.

Who goes to the wars eats ill, drinks worse, and sleeps on the ground.—*Italian.*

Who has land, has war.

French.—Qui terre a, guerre a.

Who wishes to burn the house of his neighbour ought to think of his own.—*Italian.*

Who looks not before finds himself behind.

Who robs a scholar, robs the public.—*Spanish.*

It is a horrid sin to rob a scholar; a thousand times worse than sacrilege. They have seldom much to be robbed of, and to take from them the little they have is cruelty beyond endurance. Besides, literary men are strictly the servants of the public, who live by contributing to its amusement and instruction. Hence the proverb; for he who robs a scholar of his money, or the implements of his trade, "robs the public," by depriving it of the means by which it may be accommodated.

Who hunts two hares, leaves one and loses the other.—*Ital.*

Who can help sickness? quoth the drunken wife, when she fell into the gutter.

With cost, good pottage may be made out of the leg of a joint stool.

Wishes never can fill a sack.

Who shall hang the bell about the cat's neck.

Ital.—Appicior chi vuol' il sonaglio alla gatta.

This proverb is used in most European countries, and founded on the fable of the mice, who held a consultation on the best means to be apprised of the cat's coming; when it was determined to hang a bell about her neck. But the next question was, who would do it? and hence the proverb. Kelly relates, that the nobility of Scotland entered into a conspiracy against one Spence, the favourite of James III. It was proposed to go in a body to Stirling, to take Spence and hang him, and then to offer their service to the King as his natural counsellors. The Lord Gray says, "It is well said, but who will bell the cat?" The Earl of Angus answered, "I will bell the cat;" which he effected, and was ever afterwards called "Archibald Bell Cat."

Who shall keep the keepers?

Who hath aching teeth hath ill tenants.

Who loses his due gets no thanks.

Who has not a good tongue ought to have good hands.

Who dangles after the great is the last at table, and the first at blows.—*Ital.*

Who are you for? I am for him whom I get most by.

An appropriate motto for the independent electors of Gatton, Appleby, Old Sarum, and a score more rotten boroughs.

Without pains no gains.

Wit once bought is worth twice taught.

With Latin, a horse, and money, thou wilt pass through the world.—*Spanish.*

Let us have the two last, and we will be content to jog on comfortably; leaving the Latin to the church and the doctors.

Wit is folly, unless a man hath the keeping of it.

Wine in the bottle doth not quench thirst.—*Italian.*

Winter finds out what summer conceals.

Without a friend the world is a wilderness.

Whoever is the fox's servant must bear up his tail.—*Gaelic.*

Wolves may lose their teeth but not their nature.

Words are but wind, but seeing is believing.

Write with the learned, but speak with the vulgar.

Words from the mouth only die in the ears, but words proceeding from the heart stay there.—*Italian.*

Y.

You may dance on the ropes without reading Euclid.

Should any one dispute this truth, he had better go to Astley's amphitheatre, or Sadler's Wells. He will there see philosophy reduced to practice; and men who never heard of the centre of gravity, or the laws of motion, verifying all these principles, and, in a twenty-five feet ring, illustrating the laws which keep the planets in their orbits. There is nothing, in fact, more surprising than the feats of balancing and equestrianship we witness in our places of public amusement; they are as interesting to the philosopher as the clown, being founded on the most mysterious and important principles in nature. Take, for example, the feat we lately saw at Astley's, in a piece called the "Flying Shepherd." The horse was going round the circle with incredible speed, while the intrepid equestrian leaned inwards, with his head almost touching the ground. The speed of the horse, in this case, kept the rider in his perilous position, for had the horse slackened his pace the equilibrium would have been destroyed, and the rider precipitated to the ground. He was balanced by what mathematicians call the centrifugal and centripetal forces, of which, I dare say, the performer had never heard a word. It is on the same principle, we see crown-pieces, drinking-glasses, and other things, balanced; the whirling motion they give them, which astonishes the uninitiated, is the very means by which the feat is accomplished. After all, the perfection they attain, by mere dint of practice, without the least acquaintance with the principles of their art, is astonishing. Their philosophy far excels the philosophy of the closet, for it is real and practical, while the other is mere theory.

Your main fault is, you are good for nothing.

Yielding is sometimes the best way for succeeding.—*Italian.*

You look at what I drink and not at my thirst.—*Spanish.*

You are a good hand to help a lame dog over a stile.

You will never be revenged of a man of cool and regular habits.—*Spanish.*

He is always too much upon his guard.

"Calmness is great advantage; he that lets
Another chafe, may warm him at the fire,
Mark all his wanderings, and enjoy his frets;
As cunning fencers suffer heat to tire."

You'll never be mad, you are of so many minds.

You cannot make velvet of a sow's ear.

You are so cunning, you know not what weather it is when it rains.

You could make broth, but you have no beef.

You need not get a golden pen to write upon dirt.

You have found a mare's nest, and laugh at the eggs.

You must look at the horse and not at the mare.—*Spanish.*

That is, for the breed. It is used to shew, that rank and blood must be on the side of the male in family alliances. But this is all exploded vanity; since science teaches that human blood is of the same colour, in males and females, the noble and the peasant.

You may be a wise man, and yet not know how to make a watch.

You saw out your tree before you cut it down.

You have always a ready mouth for a ripe cherry.

You can never make a good shaft of a pig's tail.

You sift night and day and get nothing but bran.

Young cocks love no coops.

You give notable counsel, but he is a fool that takes it.

You must ask your neighbour if you shall live in peace.

You will find it out when you want to fry the eggs.—*Spanish.*

The proverb has its origin from a thief, who, having stolen a frying-pan, was met by the master of the house as he was going out, who asked him his business there; he answered, "You will know when you go to fry the eggs."—It is applicable to cases where we only discover the value of a thing when it is wanted.

You come a day after the fair.—*Scotch.*

You cannot tell a pie-bald horse till you see him.—*Gaelic.*

You cannot have more of the cat than the skin.

You cannot fair weel, but you cry roast meat.—*Scotch.*

Young men think old men fools, and old men know young men to be so.

You cannot catch old birds with chaff.

Lat.—Annosa vulpes non capitur laqueo.

RELIGION, VIRTUE, AND LEARNING.

A.

A CHASTE eye exiles licentious looks.

Alms-giving never made any man poor, nor robbery rich, nor prosperity wise.

A friend is never known till needed.

Amicus certus, in re incerta cernitur.—*Cic. ex Ennio.*

An atheist is got one point beyond the devil.

Argument seldom convinces any one contrary to his inclinations.

A madman and a fool are no witnesses.

A lie has no legs, but a slander has wings.

A liar is a bravo towards God, and a coward towards men.

A wise man is a great wonder.

A promise against law or duty is void in its own nature.

An ape may chance to sit amongst the doctors.

A little wind kindles a great fire, a great one blows it out.

To this, Rochefoucault likens the effects of absence on lovers. He says, absence extinguishes a feeble passion, but blows a strong one into a flame.

A careless watch invites a vigilant foe.

A wise man may look like a fool in fool's company.

A debauched son of a noble family is a foul stream from a clear fountain.

A mere scholar at court is an ass among asses.

Away goes the devil when he finds the door shut against him.

All vice infatuates and corrupts the judgment.

An irritable and passionate man is a downright drunkard.—*Spanish.*

A man that breaks his word bids others be false to him.

A man may as well expect to be at ease without wealth, as happy without virtue.

An ill style is better than a lewd story.

A knave discovered is a great fool.

As good be hanged for an old sheep as a young lamb.

If you will be a knave, be not so in a trifle, but in something of value. Kelly, in illustration of this proverb, has the following anecdote: A presbyterian minister had a son who was made archdeacon of Ossory; when this was told to his father, he said, 'if my son will be a knave, I am glad that he is an arch-knave.' It is a false and mischievous proverb to those foolish enough to believe it.

A wicked companion invites us all to hell.

A man is not good or bad for one action.

We ought to balance the good with the bad, and also the length of time a man has lived, to form a true estimate of his character. Polybius, the Greek historian, has an observation to the same effect: "There is no reason," says he, "why we should not sometimes blame, and sometimes commend, the same person; for as none are always right, neither is it probable that they should be always wrong."

A vicious man's son has a good title to vice.

A lie begets a lie till they come to generations.

A good life keeps off wrinkles.—*Spanish.*

An old goat is never the more reverend for his beard.

A wise man's thought walks within him, a fool's without him.

A great reputation is a great charge.

A fool may chance to put something in a wise man's head.

A little time may be enough to hatch a great deal of mischief.

A bad man has a blot in his escutcheon.

A liar is not believed when he speaks the truth.—*Italian.*

A horse is neither better nor worse for his trappings.

All happiness is in the mind.

Happiness is not in a cottage, nor a palace, nor in riches, nor in po-

verty, nor in wisdom, nor in ignorance, nor in active nor in passive life,—there is evil as well as good in all these. It is certainly in the *mind*, but the difficulty is in getting it to dwell there. An old monk has left the following maxims to pass through life comfortably:

Never speak ill of your superiors.

Perform every one's office according to his quality.

Suffer the mad world to go its own way, for it wills to go its own way.

After all, the attainment of the *summum bonum* is not so difficult as is generally supposed. The first thing is not to be too eager in the pursuit of it; not to make, as one may say, a *trade* of it; for it is certainly true, that he who seeks his content most will find it least. The way is to take things, as they happen to turn up, easy, without too much anxiety about consequences. The present mode of life is much too artificial, has too many factitious passions—too much ambition, pride, and emulation, which keep men in a constant state of excitement and exertion. Follow nature: rest when you are weary, eat when you are hungry, drink when you are thirsty. Pursue what is most congenial to your inclinations and abilities. If you are only fit for solitude, seek not active life, and *vice versâ*. No man all things can. Indulge your inclinations, always subordinate to reason, and the laws and usages of society. Nothing overmuch is an invaluable maxim to be observed in all things. Lastly, if you have not the means to live according to these rules, endeavour to procure them as soon as possible.

"True happiness is to no spot confin'd,
If you preserve a firm and equal mind;
'Tis here, 'tis there, 'tis every where."—HORACE.

An upright judge has more regard to justice than to men.—*Ital.*

Amendment is repentance.

An ill man is worse when he appears good.

All fame is dangerous: good brings envy; bad, shame.

A good cause makes a stout heart and a strong arm.

A house filled with guests is eaten up and ill spoken of.

Spanish.—Casa hospedada, comida y denostada.

Indiscriminate hospitality, which occasions the ruin of families, is seldom praised by those who have shared in it.

A man, like a watch, is to be valued for his goings.

Arrogance is a weed that grows mostly on a dunghill.

A wise man gets learning from those who have none themselves.—*Eastern.*

Anger is often more hurtful than the injury that caused it.

An hypocrite pays tribute to God that he may impose on men.

After praying to God not to lead you into temptation, do not throw yourself into it.

An envious man waxes lean with the fatness of his neighbour.

A profitable religion never wanted proselytes.—*Italian.*

A good consience is the best divinity.

A goose quill is more dangerous than a lion's claw.

There is nothing more powerful than the pen of an able writer. The sword of the warrior is nothing to it. That can only have power over life, while the former has the gift of immortality, and can consign to glory or infamy the greatest names of the earth. Where would have been the great characters of history without some writer to record their actions? As before observed, there were many heroes prior to Fingal and Agamemnon; but as there were no Ossians nor Homers, their names perished with their exploits. It is not, however, the dead only, but the living also that great writers have power over. In this intellectual age, Opinion is truly the queen of the world; and who guide opinion but men of letters? They are the keepers of the public conscience, and the distributors of its judgments and honours. They are far above princes and statesmen, for though these may have wealth and power, they cannot have that permanent renown which all covet, without the fiat of the literati.

A libertine life is not a life of liberty.

A wicked man is his own hell; and his passions and lusts the fiends that torment him.

B.

Better untaught, than ill-taught.

Better be alone than in ill company.—*Scotch.*

Better late ripe and bear, than early blossom and blast.

Better go to heaven in rags, than to hell in embroidery.

Bear and forbear is good philosophy.

Be a father to virtue, but father-in-law to vice.

Better ten guilty escape than one innocent man suffer.

Ital.—Meglio è liberar dieci rei, che condannar un innocente.

A well-known maxim in English jurisprudence, which appears to have come from Italy. Dr. Paley doubted the policy of it in our criminal code, while Blackstone, and afterwards Sir S. Romilly, were in its favour. It seems to have originated from observing the natural disposition of mankind, which is to good rather than evil. When, therefore, in criminal cases, the balance of evidence is equal, we ought, from the greater natural tendency the accused had to refrain from than to commit the alleged crime, to conclude him innocent. Whether the fractional proportion should be one-tenth or one-fifteenth, is not material; but as the interest and inclination of individuals—except in a few anomalous cases—are to observe the laws, we clearly ought to require stronger testimony to establish their guilt than innocence.

Be merry and wise.

Buffoonery and scurrility are the corruption of wit, as knavery is of wisdom.

Bought wit is best, but may cost too much.

Believe only half of what you hear of a man's wealth and goodness.—*Spanish.*

Blushing is virtue's colour.

C.

Cheer up, God is where he was.

Common fame is seldom to blame.

Constant occupation prevents temptation.—*Italian.*

Courage ought to have eyes as well as arms.

Common sense is the growth of all countries.

Confession without repentance, friends without faith, prayer without sincerity, are mere loss.—*Italian.*

Content is the philosopher's stone, that turns all it touches into gold.

"If ever I more riches did desire
Than cleanliness and quiet do require;
If e'er ambition did my fancy cheat,
With any wish so mean as to be great;
Continue, Heaven, still from me to remove
The humble blessings of the life I love."—COWLEY.

" Is happiness your point in view,
(I mean the intrinsic and the true,)
She nor in camps nor courts resides;
Nor in the humble cottage hides;
Yet form'd alike in every sphere,
Who finds Content, will find her there."—GAY.

Criminals are punished that others may be amended.—*Ital.*

D.

Death has nothing terrible in it but what life has made so.

Dissembled holiness is double iniquity.

Do not trust nor contend, nor borrow nor lend, and you will live in quiet.—*Spanish.*

Disputations leave truth in the middle, and party at both ends.

Do not give a bribe, nor lose your right.—*Spanish.*

Do not do evil to get good by it, which never yet happened to any.

Do you know what charity is: forgive if you bear ill will, and pay what you owe.—*Spanish.*

Do what thou ought, come what can.—*French.*

Do weel an' doubt na man; do ill, an doubt a' men.—*Scotch.*

Drunkenness is nothing else but voluntary madness.

Drunkenness is an egg from which all vices are hatched.

Drunkenness turns a man out of himself, and leaves a beast in his room.

Drunkenness is a pair of spectacles, to see the devil and all his works.

Dying is as natural as living.

E.

Education begins a gentleman, conversation completes him.

Education polishes good natures, and corrects bad ones.

Evil gotten, evil spent.
Lat.—Male parta, male dilabuntur.

Every one's censure is first moulded in his own nature.

Enjoy your little while the fool seeks for more.—*Spanish.*

Evil communications corrupt good manners.

A very common exercise this of our school-pens, but a very ancient adage. It is quoted by St. Paul, and is found in a fragment of Menander, the comic poet. It is uncertain whether St. Paul quotes the Grecian poet, or only repeats some popular saying of his time.

Every vice fights against nature.

Envy shoots at others and wounds herself.

Experience is the mother of science.

Spanish.—La experiencia es madre de la sciencia.

Example teaches more than precept.

Experience without learning does more good than learning without experience.

Experience teaches fools, and he is a great one that will not learn by it.

Experience keeps a dear school, but fools will learn in no other.

F.

Fame is a magnifying glass.

Faults of ignorance are excusable, only where the ignorance itself is so.

Follow not Truth too near the heels, lest she dash out your teeth.

Follow the wise few rather than the vulgar many.—*Italian.*

Folly is the poverty of the mind.

Folly is never long pleased with itself.

Forget others' faults by remembering your own.

For ill do well, then fear not hell.

Fools lade out the water and wise men take the fish.

From prudence, peace; from peace, abundance.—*Italian.*

Friend's help is not to be bought at a fair.

Frost and fraud both end in foul.

G.

God made us and we wonder at it.—*Spanish.*

Why should we wonder at the work of an Almighty Power, however great and incomprehensible? It is applied to sceptics, who cannot comprehend the mystery of their own creation.

Guilt is always jealous.

Government of the will is better than increase of knowledge.

Good preachers give fruits and not flowers.—*Italian.*

Good actions are the best sacrifice.

Great men's vices are accounted sacred.

Great minds are easy in prosperity and quiet in adversity.

H.

Happy is the child whose father went to the devil.

The ill fate of the father is supposed to be a warning to the child. Hence, this other proverb,

"The father to the bough, the son to the plough."

It is, however, an exception rather than a rule, and it is far more natural that children should follow the example of their parents. If they do diverge from the parental type, it can only be in those rare instances when the difference in the natural propensities is so great as to surmount the almost omnipotent power of first impressions. As a general principle, the common couplet seems less exceptionable:

"'Tis education forms the youthful mind;
And as the twig is bent, the tree's inclin'd."

He that is drunk is gone from home.

He dies like a beast who has done no good while he lived.

He who has no shame has no conscience.—*Spanish.*

He is the best gentleman who is the son of his own deserts.

He that has no modesty has all the town for his own.

He that shews his passion tells his enemy where he may hit him.

He who avoids the temptation avoids the sin.—*Spanish.*

He that knows useful things, and not he that knows many things, is the wise man.

He keeps his road well enough who gets rid of bad company.

He that will not be counselled cannot be helped.

He who resolves to amend has God on his side.

He is handsome that handsome doth.—*Spanish.*

He that kills a man when he is drunk, must be hanged when he is sober.

He's a puddled stream from a pure spring.

He that swells in prosperity will shrink in adversity.

He preaches well who lives well.
Spanish.—Bien predica quien bien vive.

He that prys into the clouds may be struck with a thunder-bolt.

He that goes to church with an ill intention, goes to God's house on the devil's errand.—*Spanish.*

He that gives to a grateful man puts out to usury.

He distrusts his own faith who often swears.—*Italian.*

He eats the calf in the cow's belly.—*Scotch.*
Applied to those who spend their money before it is earned.

Hell is paved with good intentions.

Hell is crowded with ungrateful wretches.

Hell is full of good meanings, but heaven is full of good works.

Hide nothing from thy minister, physician, nor lawyer.—*Italian.*

Honesty is nae pride.—*Scotch.*

Honest men are soon bound, but you can never bind a knave.

How can you think yourself the wiser for pleasing fools.

His clothes are worth an hundred pounds, but his wit is dear at a groat.

Humility gains often more than pride.—*Italian.*

Hypocrisy is a sort of homage that vice pays to virtue.

Hypocrites are a sort of creatures that God never made.
The Spaniards, in their comic way, say, "It is better to eat grass and thistles, than to have a hood over the face."

I.

If the best man's faults were written on his forehead, it would make him pull his hat over his eyes.—*Gaelic.*

If every one would mend *one*, all would be mended.

Ignorance is a voluntary misfortune.

If the brain sows not corn it plants thistles.

It is altogether in vain to learn wisdom and yet live foolishly.

If they say you are good, ask yourself if it be true.—*Spanish.*

I know no difference between buried treasure and concealed knowledge.—*Italian.*

It is a base thing to betray a man because he trusted you.

It is pride and not nature that craves much.

It is good to hear mass and keep house.—*Spanish.*

Spoken of those who, under pretence of attending the service of religion, neglect their domestic duties.

Ignorance is the mother of devotion.

In conclusion, serve God and do no ill.—*Spanish.*

A beautifully short sermon, and admirable abridgement of religion and morality. It is worthy the attention of those long-winded preachers, who bewilder their hearers with unintelligible annotations on points of faith, and drowsy exhortations to moral duties. Do no ill, but all the good you can, is the perfection of human conduct, and it would perhaps be as well for society if this sentiment were engraven on our public buildings, or simply repeated to the people, in room of a great deal of the extemporaneous rant and stolen goods with which they are now wearied and perplexed. St. John is said to have indulged in a shorter sermon than the proverb; when old and infirm, he simply exhorted his hearers to "Love one another," which is both a summary of divinity and social duties.

It is always term time in the court of conscience.

It is human to err, but diabolical to persevere.

It costs more to revenge injuries than to bear them.

It's better to sit with a wise man in prison than a fool in paradise.—*Russian.*

It has been the misfortune of many to live too long.

They have outlived their reputation, or done things in the latter period of their lives unworthy the commencement of their career.

It is self-conceit that makes opinion obstinate.

I will not change my cottage in possession for a palace in reversion.

It is as great cruelty to spare all, as to spare none.

J.

Jest not with the eye, nor religion.

Job was not so miserable in his sufferings as happy in his patience.

K.

Keep out of brawls, and you will neither be a principal nor a witness.—*Spanish.*

Knaves imagine nothing can be done without knavery.

Knavery may serve a turn, but honesty is best at long run.

Honesty is certainly the best policy. Though there may be sometimes an apparent advantage in taking a shorter cut, we always find, in the long run, that fair and upright dealings are the nearest and surest way to wealth and happiness. Detected knavery is, undoubtedly, the greatest of all foolery. While a man pursues an honourable course, all the world is on his side; when he adopts an insidious, dishonest one, the laws and all the feelings of society are against him. Who can doubt then which is the best line to choose, merely as a matter of prudence. Mr. Hume, indeed, questioned the truth of the old adage; but David had puzzled himself with subtle refinements, in which he lost all perception of the boundaries between truth and error. We have a higher authority than Mr. Hume on this point; for he was much better acquainted with the world. Junius, in a private note to Woodfall, says, "After long experience in the world, I affirm, before God, I never knew a rogue who was not unhappy."—*Woodfall's Junius*, vol. i. p. 237.

Knowledge is silver among the poor, gold among the nobles, and a jewel among princes.—*Italian.*

Knowledge directs practice, yet practice increases knowledge.

Knowledge is no burden.

Knowledge in every state is a grand treasure.

Ital.—Scienza in ogni stato e un grande tesoro.

Knowledge without practice makes but half an artist.

L.

Learning is worse lodged in him, than Jove was in a thatched house.

Learning is a sceptre to some, a bauble to others.

Learn wisdom by the follies of others.—*Italian.*

Let another's shipwreck be your sea-mark.

Lordly vices require lordly estates.

Life is half spent before we know what it is.

M.

Make the night night, and the day day, and you will live happily.—*Spanish.*

Man proposes, but God disposes.—*Scotch.*

Many that are wits in jest are fools in earnest.

Mean men admire wealth, great men glory.

Men's years and their faults are always more than they are willing to own.

Men fear death as children to go into the dark.

Mortal man must not keep up immortal anger.

More wisdom and less religion.—*Italian.*

Most men employ their first years, so as to make the last miserable.

Most things have two handles; and a wise man takes hold of the best.

More a man knows and less he believes.
Ital.—Chi piu sa, meno crede.

N.

Nature teaches us to love our friends, religion our enemies.

Necessity hath no law.

Neither praise nor dispraise thyself, thine actions serve the turn.

Never be weary of well-doing.

No matter what religion a knave or a fool is of.

No religion but can boast of its martyrs.

No rogue like the godly rogue.

No mother is so wicked but desires to have good children. *Italian.*

Not God above gets all men's love.

No tyrant can take from you your knowledge.

O.

Obscene words must have a deaf ear.

Of two evils the least is to be chosen.

Oftentimes, to please fools, wise men err.

Old men go to death, but death comes to young men.

One may discern an ass in a lion's skin without spectacles.

Only that which is honestly got, is gain.

One ill word asketh another.

One ill example spoils many good precepts.

Our flatterers are our most dangerous enemies, yet often be in our bosoms.

Our virtues would be proud, if our vices whipped them not.

P.

Parnassus has no gold mines in it.

Otway, Butler, Goldsmith, and others of the Old School, certainly did not find any; but some of our modern poets have been more fortunate, and discovered very rich veins there!

Passionate men, like fleet hounds, overrun the scent.

Patience is a plaister for all sores.

Pen and ink are wit's plough.

Pleasures, while they flatter, sting to death.

Point not at other's spots with a foul finger.

Prayer should be the key of the day and the lock of the night.

Prevention is better than cure.

Pride is as loud a beggar as want, and a great deal more saucy.

Q.

Quick believers need broad shoulders.

Reason governs the wise man, and cudgels the fool.

Repent a good action if you can.

Religion and language we suck in with our milk.

Reckless youth makes rueful age.—*Scotch.*

Respect and contempt spoil the world.—*Italian.*

Religious contention is the devil's harvest.—*French.*

French.—Pendant que les chiens s'entregrondent, le loup devore la brebis.

Reynard is still Reynard, though he put on a surplice.

We have several proverbs to the same purport, as "What is bred in the bone can never be out of the flesh;" "A young saint, an old saint; a young devil, an old devil." They seem to have arisen from the general observance, that age is but a type of youth, that youth is only age in miniature. To a considerable extent this is correct: for though education may do much to form our tempers and opinions, we should be mistaken did we think it had power to eradicate the fundamental dispositions of our nature. Mr. Owen thinks otherwise; but the old sayings, which comprise centuries of experience, do not corroborate his principles. Nature may be modified, but not subdued. It will always shew itself: like Æsop's damsel turned from a cat into a woman; who sat demurely at table till a mouse happened to cross the room. The story of Socrates is against this reasoning; but many of the ancient philosophers were only remarkable for pride and affectation, and any examples from them are of no great authority.

Revenge in cold blood is the devil's own act and deed.

Roman virtue it was that raised the Roman glory.

Rule lust, temper the tongue, and bridle the belly.

S.

Seamen are the nearest to death and the farthest from God.

Seek not to reform every one's dial by your own watch.

Self-exaltation is the fool's paradise.

Speak the truth and shame the devil.

Shew me a liar and I'll shew you a thief.

French.—La mentir est le premier de tous les maux.

Some are atheists only in fair weather.

So the miracle be wrought, what matter if the devil did it.

Sin is sin, whether it be seen or no.

Scandal will rub out like dirt when it is dry.

Short pleasure, long lament.

Slanderers are the devil's bellows to blow up contention.

Small faults indulged, are little thieves that let in greater.

Steal a pig and give the trotters for God's sake.

Spanish.—Hurtar el puerco y dar los pies Dios.

Solitude makes us love ourselves; conversation, others.

Solitude dulls the thought; too much society dissipates it.

Superstition renders a man a fool, and scepticism makes him mad.

T.

Take away fuel, take away flame.

Remove the tale-bearer and contention ceaseth.

That which was bitter to endure may be sweet to remember.

The most penitent anchorite has now and then a flight of vanity.

The best mode of instruction is to practise what we teach.

The reward of unlawful pleasure is lawful pain.

The usefullest truths are the easiest comprehended.

The thief is sorry he is to be hanged, but not that he is a thief.

The sting of a reproach is the truth of it.

The conquered is rarely called wise, or the conqueror rash.

The truest jests sound worst in guilty ears.

The chamber of sickness is the chapel of devotion.

The evening crowns the day.

Italian.—Un bel morire tutta la vita honora.

The best horse needs breaking, and the aptest child needs teaching.

The gown's her's that wears it, and the world's his who enjoys it.

The devil is a busy bishop in his own diocese.

There is a devil in every berry of the grape.—*Turkish.*

The devil is the monkey of God.—*Italian.*

The devil is the perfectest courtier.

The Muses love the morning.

The nature of things will not be altered by our fancies of them.

The remedy for injuries, is not to remember them.—*Italian.*

The credit that is got by a lie only lasts till the truth comes out.

The church is out of temper, when charity waxes cold and zeal hot.

The drunkard continually assaults his own life.

The best remedy against an ill man is much ground between both.—*Spanish.*

The pen of the tongue should be dipped in the ink of the heart.—*Italian.*

The poet, of all sorts of artificers, is the fondest of his work.

The first chapter of fools, is to esteem themselves wise.

The king goes as far as he can, and not so far as he will.—*Spanish.*

Mr. D'Israeli thinks this ancient saying implies in the Spaniards a sort of "Whiggish jealousy of the monarchical power," but the more natural interpretation appears to be, that it shows the necessity of controuling our inclinations, as even the enjoyments of a king are limited.

The longest life is but a parcel of moments.

The wise man knows the fool, but the fool doth not know the wise man.—*Eastern.*

The sickness of the body may prove the health of the soul.

The cross on the breast, and the devil in actions.—*Spanish.*

The wicked even hate vice in others.

Ital.—Il viti altrui dispiace alli stessi vitiosi.

The Spaniards say, "A bad mother wishes good children." There cannot be a nobler tribute to virtue than the homage of the wicked, who secretly admire her precepts, though the violence of their passions prevents their adopting them in practice.

The world would finish were all men learned.

The best way to see divine light, is to put out thine own candle.

The hermit thinks the sun shines no where but in his cell.

The wrath of brothers is the wrath of devils.—*Spanish.*

The offender never pardons.—*Italian.*

The timid and weak are the most revengeful and implacable.

The loquacity of fools is a lecture to the wise.

The example of good men is visible philosophy.

The fool is busy in every one's business but his own.

The good palliate a bad action.
Ital.—La buona intenzione scusa 'el mal fatto.

The follies of youth are food for repentance in old age.

The devil entangles youth with beauty, the miser with gold, the ambitious with power, the learned by false doctrine.

The first degree of folly is to think one's self wise; the next to tell others so; the third, to despise all counsel.

The devil goes shares in gaming.

There are as many serious follies as light ones.

The greatest learning is to be seen in the greatest plainness.

The most lasting monuments are, doubtless, the paper monuments.

The noblest remedy of injuries is oblivion.

There is no honour where there is no shame.—*Italian.*

They ought not to do evil that good may come.

There is no medicine against death.—*Italian.*

To read and not to understand, is to pursue and not to take.—*Italian.*

To err is human, to persist in it beastly.—*Spanish.*

Too much fear is an enemy to good deliberation.

Truth refines but does not obscure.
Spanish.—La verdad adelgaso pero no quiebra.

Truth may be blamed, but it can never be shamed.

Truth hath always a fast bottom.—*Gaelic.*

Truths and roses have thorns about them.

Truth may languish but can never perish.—*Italian.*

Truth is the daughter of time.
Ital.—La verita e figlia del tempo.

Truths too fine spun, are subtle fooleries.

To give his honour, to ask his grief.—*Spanish.*
A proud, but generous sentiment.

To a bad character, good doctrine avails nothing.—*Italian.*

U. V.

Unkindness has no remedy at law.

Vain glory blossoms, but never bears.

Vice is it's own punishment, and sometimes it's own cure.

Vows made in storms are forgotten in calms.

W.

Wealth breeds a pleurisy, ambition a fever, liberty a vertigo, and poverty is a dead palsy.—*Gaelic.*

We talk, but God doeth what he pleases.

We may give advice, but we cannot give conduct.

We have all forgotten more than we remember.

Well to judge depends on well to hear.—*Italian.*
The French say, "A foolish judge makes a short sentence."

What the eye sees not, the heart rues not.

What maintains one vice would bring up two children.

What soberness conceals drunkenness reveals.
Lat.—Quod est in corde sobrii est in ore ebrii.

When you are angry, remember that you may be calm; and when you are calm, remember that you may be angry.—*Spanish.*

When honour grew mercenary, money grew honourable.

Who thinks to deceive God, deceives himself.—*Italian.*

Woe to those preachers who listen not to themselves.

Who is wicked in the country will be wicked in the town.

Who thinks often of death, does things worthy of life.—*Italian.*

Who teaches often learns himself.—*Italian.*

Where content is, there is a feast.

Who is not used to lie thinks every one speaks the truth.—*Italian.*

Who draws others into ill courses is the devil's agent.

Who thinks every day to die can never perish.—*Italian.*

Worth begets in base minds envy; in great souls emulation.

Who has one foot in a brothel, has the other in the hospital.—*Italian.*

Where reason rules, appetite obeys.

Where honour ceases, knowledge decreases.

Lat.—Honos alit artes.

Who preaches war is the devil's chaplain.

Whoring and bauderie do often end in beggary.

Who is bad to his own is bad to himself.—*Italian.*

When you would be revenged on your enemy, live as you ought, and you have done it to some purpose!

Who follow not virtue in youth, cannot fly sin in old age.—*Ital.*

Worth hath been under-rated ever since wealth was over-valued.

Who pardons the bad, injures the good.—*Italian.*

Who perishes in needless danger is the devil's martyr.

Whoredom and grace dwelt ne'er in one place.—*Scotch.*

When you have no observers be afraid of yourself.

When a proud man hears another praised, he thinks himself injured.

When passion enters at the foregate, wisdom goes out at the postern.

Wise men have their mouth in their heart, fools their heart in their mouth.

Wisdom without innocence, is knavery; innocence without wisdom, is folly.

Wisdom don't always speak in Greek and Latin.

Wise men learn by others' harm, fools by their own.

Wise men care not for what they cannot have.

Who ever suffered for not speaking ill of others?

Wicked men, like madmen, have sometimes their lucid intervals.

Where the heart is past hope, the face is past shame.

U.

Unkindness has no remedy at law.

Y.

Years know more than books.

You would do little for God if the devil were dead.—*Scotch.*

You make a great purchase when you relieve the necessitous.

You plead after sentence given.

You should ask the world's leave before you commend yourself.

You will never repent of being patient and sober.

You may break a colt, but not an old horse.

You will never have a friend, if you must have one without failings.

Your father's honour to you is but a second-hand honour.

Youth and white paper take any impression.

Z.

Zeal, without knowledge, is like fire without light.

LAWS, GOVERNMENT, AND PUBLIC AFFAIRS.

A PRINCE wants a million, a beggar but a groat.

An ass that carries a load is better than a lion that devours men.

An illiterate king is a crowned ass.

Ital.—Il re non letterato é un asino incoronato.

A king is never powerful that has not power on the sea.—*Ital.*

A king promises, but observes only what he pleases.

Ital.—Un prince promette, ma non osserva se non cio che gli comple.

An ill man in office is a public calamity.

A true Englishman knows not when a thing is well.

Who knows but it is to the grumbling spirit of our countrymen that England owes her superiority to other nations! Thank God, we have not the phlegm of the Germans, to whom, if they only say "Eat straw," they eat straw.

Antiquity cannot privilege an error, nor novelty prejudice a truth.

A deceitful peace is more hurtful than open war.

Ital.—Noce piu la pace simulata, che la guerra aperta.

Antiquity is not always a mark of verity.

A king's favour is no inheritance.

An ox should not be on the jury at a goose's trial.

B.

Beggars fear no rebellion.

Be you never so high the law is above you.

Better a lean peace than a fat victory.

By wisdom peace, by peace plenty.

From the anger of a lord, and from a mutiny of the people, God deliver us.—*Spanish.*

For sovereign power all laws are broken.—*Spanish.*

G.

Good laws often proceed from bad manners.

Ital.—Le buone leggi spesso nascono da cattivi costumi.

Good kings never make war, but for sake of peace.

Good men are a public good.

H.

He whose father is alcalde goes to trial with confidence.

Spanish.—Quien padre tiene alcalde, seguro va à juicio.

He that puts on a public gown, must put off the private person.

He that England would win,
Must with Ireland first begin.

In time of war Ireland is of the first importance to this country, furnishing her with a number of able men, both soldiers and sailors, and likewise beef, pork, butter, and other provisions for victualling her fleets and garrisons: if these supplies were cut off, by Ireland being in the hands of an enemy, it would be extremely detrimental.

He is half a king who has the king's good graces.—*Italian.*

He who gives to the public gives to no one.

Spanish.—Quien hace por comun, hace por ningun.

Hospitality to the exile, and broken bones to the oppressor.—*Gaelic.*

A noble sentiment, worthy to be engraven on the banners of England, and form the basis of her foreign and domestic policy. We have greatly degenerated from the virtues of our remote progenitors. The ancient Gael, even in their fastnesses and mountains, were more generous than their descendants in all their opulence and grandeur. They had no Alien Bills—no midnight arrests—no espionage to fright the stranger from their shores, or render his abode there precarious. They did not unite with oppressors, or, by a suspicious neutrality, countenance their injustice; they threw open their doors to the exile, and broke the bones of the oppressor. The sentiment is so magnanimous, it seems worth preserving in the original Gaelic;

"Fialachd dh' an fhògarrach, 's enamhan brist dh'an eacorach."

He that serves the public obliges nobody.—*Italian.*

He that buys magistracy must sell justice.

Human laws reach not thoughts.

In settling an island, the first building erected by a Spaniard will be a church; by a Frenchman, a fort; by a Dutchman, a warehouse; and by an Englishman, an alehouse.

It is the justice's clerk that makes the justice.

It were better to hear the lark sing, than the mouse cheep.

A border proverb of the Douglases; to express, as Sir Walter Scott observes, what Bruce had pointed out, that the woods and hills of their country were their safest bulwarks, instead of the fortified places, which the English surpassed their neighbours in the art of assaulting and defending.

Justice will not condemn, even the devil, wrongfully.

K.

King's chaff is worth other men's corn.—*Scotch.*

The perquisites that attend kings are better than the wages of other persons.

Kings and bears oft worry their keepers.

Kings have long arms, and have many eyes and ears.—*Italian.*

Kings have no power over souls.

L.

Laws catch flies, but let hornets go free.

Law makers should not be law breakers.—*Scotch.*

Law governs man, and reason the law.

Law cannot persuade where it cannot punish.

Law is costly, take a part and agree.—*Scotch.*

Like the judges of Gallicia, who, for half a dozen chickens, will dispense with a dozen penal statutes.—*Spanish.*

A similar dole is said to have been formerly very efficacious with our country justices of the peace. Another Spanish proverb says, "To the judges of Gallicia go with feet in hand," alluding to a present of poultry, usually held by the legs.

M.

Might overcomes right.

Money is an abridgement of human power.

Italian.—Il danaro é un compendio del potere humano.

Much disorder brings with it much order.—*Spanish.*

Much law but little justice.

Where there is much law, there must be much uncertainty, and uncertainty in the laws must be productive of litigation, which itself is a cause of great suffering and injustice to those possessed of little property.

N.

New lords, new laws.

No money, no Swiss.

Alluding to the base and selfish policy of the cantonal and federal governments of Switzerland, who sold their citizens to shed their blood in the wars of other nations.

O.

Oppression causes rebellion.

Of all wars, peace ought to be the end.—*Pax quæritur bello.*

Oppression will make a wise man mad.—*Scotch.*

P.

Possession is eleven points of the law, and they say there are but twelve.

Popular opinion is the greatest lie in the world.

This is in the wrong tense; it ought to have been in the past, not in the present time. Popular opinion is not now a thing to be despised, though, prior to the more general diffusion of letters, it was little better than popular delusion. What, indeed, was the opinion of the *educated* classes worth two centuries ago, upon any question of morals, government, or natural philosophy? What did they know of any branch of physical science, of political economy, penal law, or the principles of government? They had no books, and if they had, they could not have read them. Many of the Peers, in the reign of Henry VIII. did not know how to read, and could only sign their names with that almost forgotten symbol a—X, which the most illiterate classes would now be ashamed of employing. Books upon hobgoblins, witches, omens, and incantations, formed the literature of the age, and, of course, the more of this sort of knowledge any one possessed, the more

stupid and mischievous he became. James I. was esteemed wise in his generation; he was the Solomon of his time, and his superior wisdom consisted in burning and tormenting those who differed from him on the nature of the Divine essence. Judge Hale is a well-known instance of the *vandalism* of the upper-classes to a recent period: this luminary of the law could not define simple larceny; but understood the nature of witchcraft, and publicly condemned men for this imaginary offence, amidst the applause of his no less enlightened contemporaries! Popular opinion was a "great lie," when Galileo was prosecuted for explaining the true nature of the earth's motion; but the times have widely changed. The invention of printing, and consequent spread of knowledge, have dispersed the cloud with which all ranks were enveloped; and the *vox populi* may be now considered the barometer of Truth.

Peace would be general in the world, if there were neither mine nor thine.

Ital.—Gran pace sarrebbe in terra, se non vi fosse il mio, e il tuo.

R.

Rewards and punishments are the basis of good government.

Ital.—Pena e premio son l'anima del buon governo.

Rigid justice is the greatest injustice.

This seems paradoxical. It doubtless means that to execute the laws strictly to the letter, without regard to those circumstances of alleviation, which occasionally attend the commision of crimes, would be unjust. For example, when theft is committed merely to obtain the means of subsistence, or murder after suffering a grievous provocation, for which there is no redress; then it seems fair the execution, if not the sentence, of the law should be mitigated. The English penal code has, in several instances, provided a different punishment for the same offence, owing to the circumstances under which it was committed, as in the different cases of homicide. But it was impossible to foresee all the shades of difference, which tend to soften or aggravate the atrocity of crimes, and, in consequence, considerable discretion is left in the execution of the laws to the judge or chief magistrate. This does not alter the fundamental principle of jurisprudence, that the law should be the same for all; it only modifies the execution, not the sentence of the law. It makes no distinction between the rich and the poor; for if a gentleman commits a felon's offence, he receives a felon's punishment, without regard to his embroidered coat or long purse.

S.

Soldiers in peace are like chimnies in summer.

Such is the government, such are the people.—*Italian.*

T.

The blood of the soldier makes the glory of the general.

Ital.—Il sangue del soldato fa grande il capitano.

The people murder one another, and princes embrace one another.—*Italian.*

The soldier is well paid for doing mischief.

Ital.—Il soldato per far male e ben pagato.

The king's cheese goes half away in parings.

That war is only just which is necessary.

The king may give honour, but thou art to make thyself honourable.

The multitude of offenders is their protection.

The subject's love is the king's life guard.

The fear of war is worse than war itself.

Ital.—Peggio è la paura della guerra, che la guerra istessa.

The guilty man fears the law, the innocent man fortune.

The greater the man, the greater the crime.

The word of a king ought to be binding, as the oath of a subject.—*Italian.*

The more laws, the more offenders.

The worst of law is, that one suit breeds twenty.

The laws go as kings please.

Spanish.—Allà van leyes, donde quieren reyes.

The king may bestow offices, but cannot bestow wit to manage them.

The treason is loved, but the traitor is hated.—*Italian.*

A sentiment often repeated by Julius Cæsar, of which probably he was the author. Shakspeare has forcibly expressed the feelings of one who had been deceived.

——— " Thou cold-blooded slave,

Hast thou not spoke like thunder on my side?
Been sworn my soldier? bidding me depend
Upon thy stars, thy fortune, and thy strength?
And dost thou now fall over to my foes?
Thou wear'st a lion's hide! doff it, for shame,
And hang a calf-skin on those recreant limbs!"

Traitors, false friends, and apostates, may be all included under the same anathema.

The mob has many heads, but no brains.

The magistrate's son escapes from every thing.—*Spanish.*

"Great men," says Mr. Collins, "too often commit all sorts of villainies with impunity." Not in England, we presume. It is long since the aristocracy of this country lost the privilege to levy contributions, to rob, and murder, with impunity. Thank God, the highest person in the kingdom (except the King, who, the bishops say, can do no wrong), cannot raise a finger against the lowest, without being amenable to the laws. The case is different in Ireland, if Mr. Wakefield be correct; but that has long been a "spot accursed," out of the pale of the law and justice too.

Their power and their will are the measures princes take of right and wrong.

The larger states are, the more they are subject to revolutions.—*Italian.*

That trial is not fair, where affection is judge.

Trade and commerce are universal cheating by general consent.

To keep a custom you hammer the anvil still, though you have no iron.

W.

War makes thieves and peace hangs them.—*Italian.*—*French.*

War is death's feast.

The *Italians* say, "When war begins, hell opens."

War with the world and peace with England.—*Spanish.*

It is uncertain whether this historical proverb be the result of the splendid folly of the Spanish armada; but England must always have been a desirable ally to Spain, against her powerful neighbour. Such is the natural policy of Spain; but how the wisdom of the foregoing maxim has been sacrificed under the sway of her late sovereigns!

Wars bring scars.

War, hunting, and love, have a thousand pains for one pleasure.

Spanish.—Guerra, caza, y amores, por un placer mil dolores.

We may see a prince but not search him.

What a great deal of good great men might do!

What Christ takes not, the exchequer carries away.—*Spanish.*

A striking picture of national suffering, under the double evils of a rapacious church and oppressive taxation.

Where there are many laws, there are many enormities.

Where drums beat, laws are silent.

Who draws the sword against his prince, must throw away the scabbard.

Who knows not how to dissemble, knows not how to reign.

Ital.—Chi non sa dissimulare, non sa regnare.

A favourite maxim of Tiberius, the Roman emperor, and of Louis XIII. of France.

Who serves at court, dies on straw.—*Italian.*

Alluding to the uncertainty of royal favour. It cannot, of course, apply to England, where it is well known the sun-shine of the court is the most sure means of providing for a comfortable old age!

Who eats of the king's goose will void a feather forty years after.—*French.*

With the king and the Inquisition, hush!—*Spanish.*

The gravity and taciturnity of the Spaniards have been ascribed to this proverb. It is descriptive of the state of the people when the popular spirit was subdued, and every one dreaded to find a spy under his roof.

Wise and good men invented the laws, but fools and the wicked put them upon it.

You pretend the public, but mean yourself.

ECONOMY, MANNERS, AND RICHES.

A.

A BROAD hat does not always cover a wise head.

Ask thy purse what thou shouldst buy.

A man that keeps riches and enjoys them not, is like an ass that carries gold and eats thistles.

Accusing the times is but excusing ourselves.

A great fortune is a great slavery.

A bird is known by its note, and a man by his talk.

A fop of fashion is the mercer's friend, the tailor's fool, and his own foe.

A good presence is letters of recommendation.

A hog upon trust, grunts till he is paid for.

A man in debt is stoned every year.—*Spanish.*

That is, he is dunned, persecuted, and ultimately harassed to death, by the perpetual visitations of his creditors. It is a question, worthy the attention of the Parliament, to ascertain how many poor devils in this commercial country are annually driven to suicide or to Bedlam from pecuniary embarrassment. One of the greatest improvements in legislation would be to follow the example of America, and abolish compulsory process for the recovery of debts. It would not only root out a fruitful source of litigation and inconsiderate speculation, but abolish a gross anomaly in our jurisprudence. To give the power of arbitrary imprisonment to a creditor is to identify the prosecutor with the judge, and to make a man amenable, not to fixed laws, but to the passions and caprice of incensed individuals.

All covet, all lose.

Argus at home, but a mole abroad.

Ital.—In casa argo, di fuori talpa.

A spur in the head is worth two in your heel.

A mittened cat never was a good hunter.

A sluggard takes an hundred steps because he would not take one in due time.

Account not that work slavery that brings in penny savory.

A sillerless man gangs fast through the market.—*Scotch.*

As you salute, you will be saluted.—*Italian.*

A nod from a lord is a breakfast for a fool.

A gentleman ought to travel abroad, but to dwell at home.

A rich man's foolish sayings pass for wise ones.—*Spanish.*

A rascal grown rich has lost all his kindred.

A good word for a bad one, is worth much and costs little.—*Italian.*

A man without ceremony had need of great merit in its place.

All saint without, all devil within.

Alike every day makes a clout on Sunday.—*Scotch.*

According to your purse govern your mouth.—*Italian.*

A rolling stone gathers no moss.

As good play for nothing, as work for nothing.

A fu' purse never lacks friends.—*Scotch.*

A covetous man makes a halfpenny of a farthing, and a liberal man makes sixpence of it.

Always taking out of the meal-tub, and never putting in, soon comes to the bottom.

A penny spared is twice got.

An artist lives every where.

A Greek proverb, used by Nero, when he was reproached with the ardour he gave himself up to the study of music. It answers to the Spanish, "A skilful mechanic makes a good pilgrim." He will in every place find the means to maintain himself; which gives him an advantage over the mere gentleman, who might beg, while the artist could live by his trade. No class is, in fact, more independent than mechanics. For this reason Rousseau taught every child should be instructed in some trade: and the Germans, of all ranks, formerly were brought up to some handicraft, so that they might be provided against the vicissitudes of fortune.

All men think their enemies ill men.

A man in a passion rides a horse that runs away with him.

All is fine that is fit.

An ass is the gravest beast, an owl the gravest bird.

A civil denial is better than a rude grant.

A man's folly ought to be his greatest secret.

An oak is not felled at one stroke.

A servant is known by his master's absence.

A shoemaker's wife and a smith's mare are always worst shod.

The Spaniards say, "In the smith's house the knife is made of wood;" implying, that where they have the means and opportunity of procuring the comforts and conveniences of life, they are generally the most wanting. Indeed, it were easy to show, that there are many other good things in the world beside a knife and a horse-shoe, which we do not enjoy, for other reasons than the want of opportunity to procure them. Man is a very foolish and perverse creature, and his actions influenced (Mr. Bentham's theory notwithstanding) by very different considerations than a sober calculation of self-interest.

All is soon ready in an orderly house.

Anger and haste hinder good counsel.

A poor man's debt makes a great noise.

All complain of want of memory, but none of want of judgment.

A man without money is a bow without an arrow.

An open countenance, but close thoughts.—*Italian.*

Advice given by the elegant Wotton to Milton, prior to the young poet commencing his Italian travels.

An empty belly hears nobody.

A poor man has not many marks for fortune to shoot at.

An old dog cannot alter his way of barking.

An idle brain is the devil's workshop.

A fool and his money are soon parted.

A penny-worth of mirth is worth a pound of sorrow.

A young man idle, an old man needy.—*Italian.*

At a good bargain pause awhile.

A little neglect may breed great mischief.

A fat kitchen makes a lean will.

Avarice increases with wealth.—*Italian.*

A pin a day is a groat a year.—*Scotch.*

A stitch in time saves nine.

A true nobleman would prefer rags to patched clothes.—*Spanish.*

Mr. Collins explains this proverb to mean, "that a man of honour ought to embrace poverty, rather than be guilty of meanness to support his rank in life." This is very good; but I should rather interpret the proverb literally, and think that a person of spirit and dignity would prefer "the hole out to a clout." As a noted wit once observed, one is an accident of the day, but the other is a certain sign of helpless and premeditated penury.

A wager is a fool's argument.

A thread-bare coat is armour proof against an highwayman.

A very good or very bad poet is remarkable; but a middling one, who can bear?

An affected superiority spoils company.

A poor squire ought to have his cup of silver, and his kettle of copper.—*Spanish.*

Though they will cost the most at first, they will last the longer, and in the end be the cheapest.

A skilful mechanic is a good pilgrim.—*Spanish.*

An empty purse and a new house make a man wise too late.—*Italian.*

A lean dog gets nothing but fleas.—*Spanish.*

Alluding to the unfortunate, who are shunned by their former associates and friends. *Paupertas fugitur, toto que arcessitur orbe.*—Lucan.

An artful fellow is the devil in a doublet.

As is the garden, such is the gardener.—*Hebrew.*

A small leak will sink a great ship.

A deluge of words and a drop of sense.

A man loses his time that comes early to a bad bargain.

A wicked book is the worse because it cannot repent.

B.

Bacchus has drowned more men than Neptune.

Bashfulness is boyish.

Better eat grey bread in your youth than in your age.—*Scotch.*

Better a clout than the hole out.—*Scotch.*

Beauty is potent, but money is omnipotent.
French.—Amour fait beaucoup, mais argent fait tout.

Burn not your house to fright away the mice.
To subdue a trifling evil do not incur a greater.

Begging of a courtesy is selling of liberty.

Better wear out shoes than sheets.

Better give a shilling than lend and lose half-a-crown.

Better have one plough going than two cradles.

Better is the last smile than the first laughter.

Business to-morrow.
A Greek proverb, applied to a person ruined by his own neglect. The fate of an eminent person perpetuated this expression, which he casually employed on the occasion. One of the Theban polemarchs, in the midst of a convivial party, received despatches relating to a conspiracy: flushed with wine, although pressed by the courier to open them immediately, he smiled, and in gaiety laying the letter under the pillow of his couch, observed, "Business to-morrow!" Plutarch records that he fell a victim to the twenty-four hours he had lost, and became the author of a proverb, which was still circulated among the Greeks.

Better half a loaf than no bread.

Better spared than ill spent.—*Scotch.*

Business is the salt of life.

Busy folks are always meddling.

Boys will be men.

C.

Care will kill a cat; yet there is no living without it.

Conversation teaches more than meditation.

Come not to the counsel uncalled.—*Scotch.*

Conceited men think nothing can be done without them.

Clowns are best in their own company, but gentlemen are best every where.

Crows are never the whiter for washing themselves.

Contempt is the sharpest reproof.

Craft, counting all things, brings nothing home.

Cautious men live drudges to die wretches.

Count siller after a' your kin.—*Scotch.*

A precious safe maxim this, and not a little characteristic of the country it comes from. The reader will remark, that most of the proverbs relating to saving and economy, are of Scottish origin.

Contempt will sooner kill an injury than revenge.

Compliments cost nothing, yet many pay dear for them.

Curse on accounts with relations!—*Spanish.*

They generally expect to be favoured; and if not, there arises animosity and ill blood.

Cure your sore eyes only with your elbow.

D.

Dependence is a poor trade.

Despair has ruined some, but presumption multitudes.

Do as most do, and fewest will speak evil of thee.

Do not buy of a huckster, nor be negligent at an inn.—*Spanish.*

Do not all that you can do; spend not all that you have; believe not all that you hear; and tell not all that you know.

Drown not thyself to save a drowning man.

Do not ruin yourself to save a man, from whose character or situation, there is no hope of effectually serving.

Drinking water neither makes a man sick, nor in debt, nor his wife a widow.

Drive thy business; let not that drive thee.

Draw not thy bow before thy arrow be fixed.

Dirt is dirtiest upon clean white linen.

An imputation on a man of spotless character leaves the foulest blot.

Do not close a letter without reading, nor drink water without seeing it.—*Spanish.*

Dumb folks get no lands.

Too much diffidence, as well as too forward a disposition, may impede a man's fortune.

E.

Enough is a feast, too much a vanity.

Every one should sweep before his own door.

Every man is the son of his own work.

Every one must live by his trade.

French.—Il faut que le prêtre vive de l'autel.

Every one has a penny to spend at a new alehouse.

F.

Every man loves justice at another man's house; nobody cares for it at his own.

We all naturally love fair play among others, and it is only when *self* intervenes, that we become subject to a sinister bias. This is a truth that needs no illustration here. We have abundant proof of it in the conduct of judges, juries, politicians, ministers of religion, and every class; all of whom are perfectly honourable men, till some darling interest, opinion, or connexion, interferes to bias their decisions.

Every one thinks he hath more than his share of brains.

Expect nothing from him who promises a great deal.—*Italian.*

Fancy may bolt bran, and think it flour.

Father, in reclaiming a child, should out-wit him, and seldom beat him.

For want of a nail the shoe is lost, for want of a shoe the horse is lost, for want of a horse the rider is lost.

Showing how a small neglect sometimes breeds a great mischief.

Fine dressing, is a fine house swept before the windows.

For mad words, deaf ears.

Flattery sits in the parlour, while plain dealing is kicked ou of doors.

Forecast is better than work hard.

Fortune can take nothing from us but what she gave.

Fortune knocks once at least at every man's door.

G.

Good words cost nothing, but are worth much.

God send us some money, for they are little thought of that want it, quoth the Earl of Eglinton at Prayer.—*Scotch.*

Go not for every grief to the physician, for every quarrel to the lawyer, nor for every thirst to the pot.—*Italian.*

God makes and apparel shapes, but money makes the man. *Lat.—Pecuniæ obediunt omnia.*

Good bargains are pick-pockets.

Grieving for misfortunes is adding gall to wormwood.

Grandfather's servants are never good.

Give neither counsel nor salt till you are asked for it.—*Italian.*

Give a clown your finger and he'll take your whole hand.

H.

Have not the cloak to make when it begins to rain.

Help hands, for I have no lands.

He who has neither ox nor cow, ploughs all night and has nothing in the morning.—*Spanish.*

He may make a will upon his nail for any thing he has to give.

He who pays well is master of every body's purse.

He who shares has the worst share.—*Spanish.*

He may find fault that cannot mend.—*Scotch.*

He who trusts to the landlady at a tavern feels it at home.—*Spanish.*

He who would catch fish must not mind getting wet.—*Spanish.*

He who stoops much, shows his posteriors.—*Spanish.*

He who rises late neither hears mass nor eats meat.—*Spanish.*

He that falls in the dirt, the longer he lies the dirtier he is.

He is idle that might be better employed.

He who will stop every man's mouth, must have a great deal of meal.

He who works in the market-place has many teachers.—*Spanish.*

He that has no silver in his purse, should have silver on his tongue.

He that lives upon hope has but a slender diet.

He hath swallowed a stake, he cannot bow.

He knows not a hawk from a handsaw.

He that died half a year ago is dead as Adam.

He is fool enough himself, who will bray against another ass.

He who says what he likes, hears what he does not like.—*Spanish.*

He is not wise who is not wise for himself.

He who would thrive, must follow the church, the sea, or the king's service.

Spanish.—Quien quiere medrar, iglesia, o mar, o casa real.

He that lends to all who will borrow, shows great good will but little wisdom.

He loves bacon well that licks the sow's breech.

He sends to the East Indies for Kentish pippins.

He that makes himself an ass, must not take it ill if men ride him.

He is not drunk for nothing, who pays his reason for his reckoning.

He has left his purse in his other breeches.

He plays well that wins.

Honours set off merit, as dress handsome persons.

He that wears black must hang a brush at his back.

To clean off the dust, which it shows more than any colour. Men, or rather boys and monkeys, are very imitative creatures. The King, on one occasion, was reported in the newspapers to have had on a black stock, and ever since black stocks have been worn, *à la militaire*, by every apprentice and serving man in the metropolis. As to myself, I think black an odious colour. First, because it is a professional *cut*, with which are associated ideas of cant and law, of lawn sleeves, wigs, and gowns, all of which I despise. Secondly, it is a grave and melancholy costume. It is long since gravity was considered a type of superior intellect (a part, by the by, of the "Wisdom of the Ancients,") and why should a black coat indicate superior holiness, learning, or respectability? It is clearly a colour that tends to excite gloomy ideas (the devil himself being black), and there are, certainly, abundant subjects of melancholy in this world without any artificial creations that way. My last objection to it is philosophical, and applies only to hot weather. Opticians inform us that colours are not in bodies themselves, but arise solely from the reflection of the different rays of light. Thus, those that reflect the red rays, are of a red colour; violet—violet; orange—orange; and so on to the end of the chapter. From this it follows, that bodies which reflect the greatest number, and the hottest rays, are the coolest. Now white is that colour, for it throws off all the solar rays, whereas black absorbs them all. White then is the coolest, and black the hottest, wear in the summer. Away then with the black coats, hats, cravats, beards, and every thing else of a sable hue, for the gay and cheerful white, which, in the Dog Days at least, is the only comfortable and philosophical costume!

He hath slept well that remembers not that he hath slept ill.

He had need rise by times that would please every body.

He has riches enough, who needs neither borrow nor flatter.

He who has a trade may travel every where.—*Spanish.*

He who buys by the penny, keeps his own house and other men's too.

He who studies his content wants it most.

He that knows not when to be silent, knows not when to speak.

He who doth not rise early never does a good day's work.

He has the Bible in his hand, and the Alcoran in his heart.

He speaks as if every word would lift a dish.

He scratches his head with one finger.

A Greek proverb, applied to persons of effeminate manners.

He'd skin a louse and send the hide and fat to market.—*Irish.*

He's like a bagpipe; you never hear him till his belly is full.

He hath made a good progress in a business, who hath thought well of it before hand.

He who has an art, has every where a part.

Ital.—Chi ha arte, per tutto ha parte.

He is miserable once who feels it, but twice who fears it before it comes.—*Eastern.*

He that spares when he is young, may spend when he is old.

He who promiseth runs in debt.—*Spanish.*

He that hears much, and speaks not all, shall be welcome both in bower and hall.

Ital.—Parla poco, ascolto assai, e non falliri.

He that buys a horse ready wrought, has many a pin and nail for nought.

The *French* say, 'Il faut acheter maison fait, et femme à faire.' A house ready made and a wife to make.

He that laughs when he is alone, will make sport in company.

He that converses not, knows nothing.

He set my house on fire only to roast his eggs!

He that fears you present will hate you absent.

He lights his candle at both ends.

He that will thrive must rise at five; he that hath thriven may lie till seven.

He who serves well, need not be afraid to ask his wages.

He is never likely to have a good thing cheap, that is afraid to ask the price.—*French.*

He who stumbles twice over one stone, it is no wonder if he break his neck.—*Spanish.*

He that canna mak sport should mar nane.—*Scotch.*

He that has a great nose thinks every body is speaking of it.

He's an ill boy that goes like a top, no longer than it is whipt.

He sneaks as if he would creep into his mouth.

He wounded a dead man to the heart.

He has ae face to God, anither to the devil.—*Scotch.*

He that by the plough would thrive, himself must either hold or drive.

Honey in the mouth saves the purse.

Ital.—Miele in bocca, guarda la borsa.

Honours change manners.

Hunting, hawking, and love, for one joy have a hundred griefs.—*Scotch.*

He who converses with nobody, is either a brute or an angel.

He knows which side of his bread is buttered.

He mends like sour ale in summer.

I.

Idle folks have the most labour.

Idle men are dead all their life long.

Idleness is the greatest prodigality in the world.

I sell nothing on trust till to-morrow.

Written on the shop doors.

If an ass goes a travelling, he'll not come home a horse.

If you would be Pope, you must think of nothing else.

If you would succeed in any undertaking of importance, you must devote all your mind and attention to it.

If you will not hear reason, she will surely rap your knuckles.

If better were within, better would come out.

If you have a loitering servant, place his dinner before him and send him of an errand.—*Spanish.*

Idle folks have mostly the sharpest appetites, and a bribe, in the shape of something to eat or drink, puts them the soonest in motion.

Industry is fortune's right hand; frugality, her left.

If you wish a thing done, go; if not, send.

If youth knew what age would crave, it would both get and save.

I mistress and you miss, who is to sweep the house.—*Spanish.*

If you make money your god, it will plague you like the devil.

If the counsel be good, no matter who gave it.

It is more easy to praise poverty than to bear it.—*Italian.*

In affairs of this world, men are saved not by faith but by the want of it.

If you be not ill, be not ill-like.—*Scotch.*

If fools went not to market, bad ware would not be sold.—*Spanish.*

It is hard for an empty bag to stand upright.

Impudence and wit are vastly different.

If you play with a fool at home, he'll play with you abroad. *Spanish.*

It is a pity that those who taught you to talk, did not also teach you to hold your tongue.

If you would make an enemy, lend a man money and ask for it again.—*Portuguese.*

It is too late to spare when the bottom is bare.—*Scotch.*

It is miserable hospitality to open your doors and shut your countenance.

It is a poor art that maintains not the artizan.—*Italian.*

Jests, like sweatmeats, have often sour sauce.

K.

Keep a thing seven years and you will find a use for it.—*Gaelic.*

Keep out of a hasty man's way for a while; out of a sullen man's, all the days of your life.

Keep your thoughts to yourself; let your mien be free and open.

Keep something for a sair fit.—*Scotch.*

Keep thy shop and thy shop will keep thee.

Keep aloof from quarrels; be neither a witness nor a party.

L.

Let choler be a common soldier, not a commander.

Let us be friends, and put out the devil's eyes.

Let your letter stay for the post, not the post for your letter. —*Italian.*

Loquacity is the fistula of the soul, ever running and never cured.

Liberality is not in giving largely, but in giving wisely.

Leave raillery when it is the most agreeable.

Ital.—Lascia la burla, quando piu piace.

Since long stories went out of fashion with the hoops and wire caps of our grandmothers, a talent for raillery became the most engaging social accomplishment. There is, certainly, nothing more entertaining than a little bit of banter on the follies and vanities of our friends and acquaintance; it often does them good, and nobody in the world any harm, provided it is well carried on. But, like the handling of a delicate lancet, it requires great skill in the management, so that it only punctures the skin, without wounding the flesh and leaving a rankling soreness behind. Charles II. is represented to have possessed this fine tact to perfection. Nobody knew better how to hit the morbid parts of his companions, yet, like a dexterous fencer, he used his weapon with so much grace, good-breeding, and good-nature, that they could never harbour any resentment for the punishment he inflicted. The rule in the proverb is a good one, and founded on a just observance of colloquial jokery. The fact is, we are never so well pleased with our smart sayings, as when we are doing the

most execution; when our jokes *tell* the best, or, as the saying is, the cap fits, we enjoy them the most, and then is the great danger, lest, in the tide of victory, we caricature the real (for it is only the truth that wounds) infirmities of our friends, in a way even good tempers cannot bear, in jest or earnest.

Listeners hear no good of themselves.

Little said is soon amended.

Little boats must keep near shore, large estates may venture more.

Lucky men need no counsel.

Lying rides on debt's back.

To put off our creditors we have recourse to subterfuges, which, if not absolute lying, are a near approach to it.

Long is the arm of the needy.—*Gaelic.*

M.

Many there be that buy nothing with their money but repentance.

Make hay while the sun shines.

Make a wrong step and down you go.

More nice than wise.

Modest appearance, good humour, and prudence, make a gentleman.

Make yourself all honey, and the flies will devour you.—*Italian.*

Money will make the pot boil, though the devil p—in the fire.

Money makes the man perfect.

Lat.—Integer est judex, quisquis non indiget auro.

Many talk like philosophers, and live like fools.

Masters should be sometimes blind and sometimes deaf.

Men apt to promise, are apt to forget.

N.

Nothing should be done in haste but gripping of fleas.—*Scotch.*

Nature sets every thing for sale to labour.

There are only two sources of wealth—land and labour. The spontaneous produce of the earth is limited, but there is no limit to the produce of industry.

Neither give to all, nor contend with fools.

Not to oversee workmen is to leave them your purse open.

None so old that he hopes not for a year of life.

Never lose a hog for a halfpenny worth of tar.

No sweet without some sweat; without pains, no gains.

Never sign a writing till you have read it, nor drink wine till you have seen it.—*Spanish.*

No raillery is worse than that which is true.

Ital.—Non cé la peggior burla che la vera.

Neither great poverty, nor great riches, will hear reason.

O.

Out of debt, out of danger.

One that is perfectly idle is perfectly weary too, and knows not what he would have or do.

Of money, wit, and virtue, believe one fourth of what you hear.

Overdoing is doing nothing to the purpose.

One barber shaves not so close but another finds work.

Of little meddling comes great ease.

Of saving cometh having.

Owe money to be paid at Easter, and Lent will seem short to you.

One ounce of discretion is worth a pound of wit.

One may live and learn.

P.

Pay as you go, and keep from small score.

Pains to get, care to keep, fear to lose.

Past labour is pleasant.

Poor men may think well, but rich men may think well and do well.

Play's gude while it is play.—*Scotch.*

Poverty is the mother of all arts.

Ital.—La poverta e la madre di tutti l'arti.

Provide for the worst, the best will save itself.

Poverty breaks covenants.

Poverty is an evil counsellor.

Poverty is no baseness, but it is a branch of knavery.

Spanish.—La probeza no es villeza, mas es ramo de picardia.

"He whom the dread of want ensnares,
With baseness acts, with meanness bears."

Poverty breeds strife.

Poverty craves many things, but avarice more.—*Italian.*

Poverty has no shame.

Spanish.—A pobreza, no hay verguenza.

Poverty makes a man acquainted with strange bed-fellows.

Poverty is social slavery.

The old sayings on the evils of poverty are numerous—and no wonder, for it is a bitter calamity. Burke has justly observed, that riches give a man the same ascendance in civilized society, which superior strength does in a state of nature. Without money we are powerless; we can neither have law, nor physic, nor good divinity. What then is a man if he has not the means to protect property, preserve health, nor procure salvation? He is poor indeed! He is a slave—doubly so, in body and in mind. He must toil for somebody to live, and, though he may think, he must be wary how he speaks, lest he offend his employers—may be his PATRONS! Oh the word! he had better be a negro and boil sugar than a needy man in a great city. To walk about tongue-tied and chop-fallen, the scorn of wealthy fools, and surrounded with enjoyments, which, to him, only "vex his eye and tease his heart!" He lies under the double curse of Tantalus, and the gnawing of Prometheus.

Purposing without performing, is mere fooling.

Praise without profit, puts little in the pocket.

Praise a fair day at night.

Q.

Quality without quantity is little thought of.—*Scotch.*

Quarrelling dogs come halting home.

Quick landlords make careful tenants.

Quiet persons are welcome every where.

Quick returns make rich merchants.—*Scotch.*

R.

Rise early and you will see; wake and you will get wealth —*Spanish.*

Riches, like manure, do no good till they are spread.

Riches may at any time be left, but not poverty.

Running hares do not need the spur.—*Italian.*

S.

See, listen, and be silent, and you will live in peace.—*Italian*

Silks and satins put out the kitchen fire.

So much of passion, so much of nothing to the purpose.

Speak well of your friend, of your enemy say nothing.

Spare to speak, spare to speed.

Some have been thought brave because they were afraid to run away.

Sit in your place and none can make you rise.

Spend not where you may save; spare not where you must spend.

Spend and be free, but make no waste.

Speak little and to the purpose, and you will pass for somebody.

Setting down in writing is a lasting memory.

Some are very busy, and yet do nothing.

T.

Take time while time is, for time will away.

Talking pays no toll.

Take heed will surely speed.

Tell not all you know, nor do all you can.—*Italian.*

That which is well done is twice done.

Think of ease but work on.

That is good sport that fills the belly.—*Scotch.*

Take away fuel and take away flame.

The stone that lies not in your way, need not offend you.

The best throw upon the dice is to throw them away.

The best of the game is, to do one's business and talk little of it.

The money you refuse will never do you good.

There are more lords in the world than fine gentlemen.

The sun is never the worse for shining on a dung-hill.

The sweat of Adam's brow has streamed down ours ever since.

Too much spoileth, too little is nothing.

The belly teaches all arts.

Ital.—Tutte le scienze insegna il ventre,

The present fashion is always handsome.

The fox's wiles will never enter into the lion's head.

The dearer it is, the cheaper it is to me, for I shall buy the less.

The head grey, and no brains yet!

There are no coxcombs so troublesome, as those that have some wit.

The more wit, the less courage.

The foolish Alchymist sought to make gold of iron, and made iron of gold.—*Italian.*

The poor man's wisdom is as useless as a palace in a wilderness.—*Gaelic.*

The sluggard's guise—loth to bed and loth to rise.

The eye of the master doth more than both hands.

The poor do penance for the follies of their superiors.—*Italian.*

There is a knack of appearing knowing, if we can only be silent.

The king of good fellows is appointed for the queen of beggars.

The abuse of riches is worse than the want of them.

There are two things men ought to take special care of; their health and their pockets. If either of these be indisposed, God help the sufferer. The Italians say, "Poverty is half a sickness;" but of the two, I think the health had better be low than the pocket. In sickness we need little, but in health our wants are like armed men, and must be satisfied. Bacon says, "Knowledge is power," but the wisdom of a poor man goes a very little way, while the loquacity of a rich fool carries every thing before it. Poverty is real slavery—bodily and mental. By all means then we ought to get money; not to hoard, but to spend—to procure enjoyment, liberty, independence, and above all, the power of doing good.

The fool wonders, the wise man travels.

The rich and ignorant are sheep with goldenwool.—*Italian.*

The horse-shoe that clatters wants a nail.—*Spanish.*

Applied to those who boast most of their wealth, when in the greatest difficulties.

Three things only are well done in haste: flying from the plague, escaping quarrels, and catching fleas.

The less wit a man has, the less he knows he wants it.

To him that wills, ways are seldom wanting.

The holidays of joy are the vigils of sorrow.

The study of vain things is laborious idleness.

They may know the workman from his work.—*Italian.*

The true art of making gold, is to have a good estate, and spend little of it.

The poor man's budget is full of schemes.—*Spanish.*

The more riches a fool hath, the foolisher he is.

The easiest way to dignity is humility.

Though a coat be never so fine, which a fool wears, yet 'tis but a fool's coat.

Try your friend with a falsehood, and if he keep it a secret, tell him the truth.—*Italian.*

There is no fishing for trout in dry breeches.—*Spanish.*

If we would enjoy any good, we must make the necessary sacrifices to obtain it.

The more you court a mean man, the statelier he grows.—*Spanish.*

To believe a business impossible, is the way to make it so.

To work for the Bishop.

Spanish—'Trabajar para el obispo.' A figurative allusion, implying, a man's industry and exertions have yielded no profit nor advantage to him.

To be a fool or a knave in print, doth but bring the truth to light.

That man is cheaply bought who costs but a salutation.

To quake at work, and sweat at meals.

Spanish.—Al hacer temblar, y al comer sudar.

The best is the cheapest.—*Italian.*

The greatest wealth is contentment with a little.

There is more trouble in having nothing to do, than in having much to do.—*Italian.*

To be proud of an hereditary title is to flaunt in a dead man's clothes.

That bolt never came out of your quiver.

That is a wise delay which makes the road safe.

True valour is fire; bullying is smoke.

To whom you betray your secret, you give your liberty.—*Italian.*

Too much familiarity breeds contempt.

Plutarch observes that, out of three of the best things, three of the worst arise: from truth, hatred; from familiarity, contempt; from happiness, envy.

Trouble not your head about the weather, nor the government.

V.

Virtue itself, without good manners, is laughed at.

Venture thy opinion, but not thyself for thy opinion.

U.

Unbidden guests know not where to sit down.

Unexperienced men think all things easy.

Use soft words and hard arguments.

W.

Wealth makes worship.

Wealth is best known by want.

Well to work and make a fire, it doth care and skill require.

When flatterers meet, the devil goes to dinner.

Who spends more than he should, shall not have to spend when he would.

We hate delay; yet it makes us wise.

We never know the worth of water till the well is dry.

Where necessity pinches, boldness is prudence.

With foxes we must play the fox.

Wit is folly, unless a wise man has the keeping of it.

When necessity comes in, turn modesty out.

Wine and youth are fire upon fire.

Who more brag than they that have least to do.

Worth, without wealth, is a good servant out of place.

What the better is the house for the sluggard rising early.

Wealth is not his who gets it, but his who enjoys it.

When a man is not liked, whatever he does is amiss.

Who will not keep a penny shall never have many.

Wrinkled purses make wrinkled faces.

When a fool has bethought himself, the market is over.

When you have any business with a man, give him title enough.

When you have bought one fine thing you must buy ten more, so that your appearance may be all of a piece.

When either side grows warm with argument, the wisest man gives over first.

Weigh right, if you sell dear.

Write down the advice of him who loves you, though you like it not at present.

Would you know the value of money, go and borrow some. —*Spanish.*

We must not be down and cry, God help us!

When you meet with a fool, pretend business to get rid of him.

Who buys has need of an hundred eyes, who sells has enough of one.

We are bound to be honest, but not to be rich.

When the door is shut, the work improves.—*Spanish.*

You are less liable to be interrupted, or have your attention withdrawn from your business.

What tutor shall we find for a child sixty years old!

When you obey your superiors, you instruct your inferiors.

When a man's coat is threadbare, it is easy to pick a hole in it.

When a man is unfortunate and reduced in the world, any one may find fault with his conduct.

When the horse is stolen, you shut the stable door.

When gold speaks, all tongues are silent.—*Italian.*

When the pig is proffered, hold up the poke.

We must live by the quick, and not by the dead.

Who has nothing in this world is nothing.—*Italian.*

When your companions get drunk and fight, take up your hat and wish them good night.

Y.

You have fouled yourself, and now you would have me clean you.

You must be content sometimes with rough roads.

You may tell an idle fellow if you but see him at dinner.

You may offer a bribe without fear of having your throat cut.

You must let your phlegm subdue your choler, if you would not spoil your business.

You have good manners, but never carry them about you.

You must not cut and deal too.

You may give him good advice, but who can give him wit to take it.

You must not expect sweet from a dunghill, nor honour from a clown.

Your looking-glass will tell you what none of your friends will.

You may know by a penny how a shilling spends.

You gazed at the moon and fell in the gutter.

Your trumpeter is dead, so you sound yourself.

Your great admirers are mostly but silly fellows.

You had rather go to mill than to mass.—*Spanish.*

You must cut your coat according to your cloth.
French.—Selon le pain il faut le couteau.

WOMEN, LOVE, AND WEDLOCK.

A.

A BONY bride is soon dressed, a short horse soon whisked.—*Scotch.*

At the gate which suspicion enters, love goes out.

A maid that laughs is half taken.

A mill, a clock, and a woman, always want mending.

At weddings and funerals, friends are discerned from kinsfolk.

An old man is a bed full of bones.

As the good man saith, so say we; but as the good woman saith, so it must be.

A woman and a greyhound must be small in the waist.—*Spanish.*

A little house well filled, a little land well tilled, and a little wife well willed.

A fair woman, with foul conditions, is like a sumptuous sepulchre, full of corruption.

A buxom widow must be either married, buried, or shut up in a convent.—*Spanish.*

All come to delude her, but none to marry her.—*Spanish.*

A man may love his house well, and yet not ride on the ridge.
A man may love his children and relations well, and yet not be foolishly fond and indulgent to them.

A young woman married to an old man, must behave like an old woman.

All women are good; good for something, or good for nothing.

A woman is known by her walking and drinking.—*Spanish.*
More, I apprehend, may be known of a woman by her talking than

her "walking." The Spaniards entertain an unfavourable opinion of ladies, who are fond of walking, especially in public places.

A virtuous woman, though ugly, is the ornament of the house.

A jealous man's horns hang in his eyes.

An obedient wife commands her husband.

A man of straw is worth a woman of gold.

French.—"Un homme de paille, vaut une femme d'or."

If this proverb be meant literally, we can only say, it is a very ungallant one, especially from so gallant a nation as the French. It is an instance of what we had occasion to remark in the Introduction, that those countries the most celebrated for love and intrigue, are the most severe in their reflections on the female sex.

A woman that loves to be at the window, is like a bunch of grapes on the highway.

A woman and a cherry are painted for their own harm.

A woman's work is never at an end.

A liquorish tongue, a liquorish tail.

A good wife is the workmanship of a good husband.

A true friend does sometimes venture to be offensive.

An old whore's curse is a blessing.

A woman that paints, puts up a bill that she is to be let.

A woman is to be from her home three times; when she is christened, married, and buried.—*Spanish.*

What jealous-pated knaves these Spaniards must be! A woman had better go to a nunnery at once.

Advise no one to go to the wars, nor to marry.—*Spanish.*

A nice wife and a back door, do often make a rich man poor. *Italian.*

A man's best fortune or his worst is a wife.

A man would not be alone even in Paradise.

A husband without ability is like a house without a roof.—*Spanish.*

A lewd bachelor makes a jealous husband.

A groaning wife and a grunting horse never fail their master. *Scotch.*

A fair woman, without virtue, is like palled wine.

A handsome courtezan is the hell of the soul, and the scourge of the purse.—*Italian.*

A very great beauty is either a fool, or proud.

Women of great personal charms are apt to rely too much upon them, and neglect other means of making themselves agreeable. But, according to another saying, "There is no rule without exception," and we doubt not, but there are many among our fair countrywomen.

An amorous person has never too much.—*Spanish.*

A barren sow was never good to pigs.—*Scotch.*

Applied to old maids and unfruitful wives, who, having no children of their own, deal harshly to other people's.

A friend that you buy with presents will be bought from you.

An enemy to beauty is a foe to Nature.

A dog's nose and a maid's knees are always cold.

An amorous old man is like a winter flower.—*Spanish.*

Spanish.—Viejo amador, invierno con flor.

All are good lasses; but where come the ill wives frae?—*Scotch.*

A maid that taketh yieldeth.

Ital.—Donna che prende, tosto si rende.

A woman conceals what she knows not.

A lass that has many wooers oft fares the worst.—*Scotch.*

A man must ask his wife leave to thrive.

A sweet and innocent compliance is the cement of love.

A good occasion for courtship is, when the widow returns from the funeral.

B.

Bare walls make gadding housewives.

Beauty will buy no beef.

Beauty in women is like the flower in Spring; but virtue is like the stars of heaven.

Beauties without fortunes have sweethearts plenty, but husbands none at all.

Be a good husband, and you will soon get a penny to spend, a penny to lend, and a penny for a friend.

Biting and scratching is Scots' folks wooing.—*Scotch.*

Which answers to the Spanish saying, on the amorous dallyings of the feline race—*Los amores del gato, vinendo entran* :—" Cat's love begins with quarrelling."

" Their friskings, crawlings, squawl, I much approve,
Their spittings, pawings, high raised rumps,
Swell'd tails and merry-andrew jumps,
With the wild minstrelsy of rapt'rous love.

How sweetly roll their gooseberry eyes,
As loud they tune their amorous cries,
And, loving, scratch each other black and blue !"—WALCOT.

Before you marry, be sure of a house wherein to tarry.—*Spanish.—Italian.*

Bachelors' wives and maids' children are always well taught.

Better wed over the mixon than over the moor.—*Cheshire.*

That is, at home or its vicinity, where the parties are known to each other, than far off where they are strangers: mixon is the dung and litter in the farm-yard, while the road from Chester to London is over the moorland in Staffordshire. It is a spark of provincial pride, to induce the gentry to intermarry among themselves, to prolong their own families, and perpetuate ancient friendships.

Better go away longing than loathing.

Better be half hanged than ill wed.

Beauty draws more than oxen.

Beauty is no inheritance.

Better be a cuckold and not know it, than none and every body say so.

C.

Call your husband cuckold in jest, and he'll ne'er suspect you.

Children are uncertain comforts : when little, they make parents fools ; when great, mad.

Chuse a wife rather by your ear, than your eye.

Commend a wedded life, but keep thyself a bachelor.

D.

Delays increase desires, and sometimes extinguish them.

Discreet women have neither eyes nor ears.
French.—La femme de bien n'a ni yeux ni oreilles.

E.

Every man can tame a shrew, but he that hath her.

Easy to keep the castle that was never besieged.—*Scotch.*

Spoken with bitterness by a handsome woman, when an ugly one calls her a w——.

England is the Paradise of women, the hell of horses, and the purgatory of servants.

The liberty allowed to women in England, the portion assigned by law to widows out of their husband's goods and chattels, and the politeness with which all denominations of that sex are in general treated, join to establish the truth of the first part of the proverb. The furious driving of carmen, coachmen, and others, give too much colour to the second; but we trust this opprobrium on the character of Englishmen will, shortly, be removed by the strong public feeling excited against cruelty to animals, and the late acts of the legislature. With respect to England being the "purgatory of servants," it may be flatly denied—unless it be in some of the cotton manufactories in the North.

Every man can guide an ill wife, but he that hath her.—*Scotch.*

F.

Fair is not fair, but that which pleaseth.
Ital.—Non è bello quel' che bello, ma è bello quel' che piace.

Fire dresses the meat, and not a smart wench.—*Spanish.*

Fools are wise men in the affairs of women.

For whom does the blind man's wife paint herself?—*Spanish.*

Far fetched, and dear bought, is good for the ladies.
French.—Vache de loin a lait assez.

Fann'd fire, and forc'd love, never did well yet.—*Scotch.*

Friends got without desert will be lost without cause.

Friends tie their purse with a cobweb thread.—*Italian.*

Friendship is the perfection of love.

Fat sorrow is better than lean sorrow.

From many children and little bread, good Lord deliver us!—*Spanish.*

G.

Glasses and lasses are brittle ware.—*Scotch.*

H.

Hold your hands off other folks' bairns, till you get some of your own.—*Scotch.*

Spoken by a girl, when a young man offers to tease her.

He who is about to marry should consider how it is with his neighbours.

He has most share in the wedding that lies with the bride.

He that hath a wife and children must not sit with his fingers in his mouth.

Who marrieth for love, without money, hath good nights and sorry days.—*Italian.*—*Spanish.*

He that loseth his wife, and a farthing, has a great loss of his farthing.—*Italian.*

He who intrigues with a married woman has his life in pledge.

Spanish.—Quien ama la casada la vida trae emprestada.

He that tells his wife news is but newly married.

The wife grows stale, and the husband less attentive to please her after the honeymoon.

He who wishes to chastise a fool, get him a wife.—*Italian.*

He to whom God gave no sons the Devil gives nephews.—*Spanish.*

Implying, that those who have no cares of their own, are generally oppressed with the cares of others.

He loves you as a ferret does a rabbit, to make a meal of you.

He that is a wise man by day is no fool by night.

He that marries a widow will often have a dead man's head thrown in his dish.—*Spanish.*

He has a great fancy to marry that goes to the devil for a wife.

He who does not honour his wife dishonours himself.—*Spanish.*

He who marrieth for wealth sells his liberty.

He that takes not up a pin slights his wife.

He that woos a maid, must come seldom in her sight;
He that woos a widow, must woo her day and night.

He that kisseth his wife in the market placé, shall have plenty to teach him.

Hast thou a mind to quarrel with thy wife? bid her bring water to thee in the sunshine.—*Spanish.*

Then swear it is dirty, from the motes which will appear in the clearest water.

Hearts may agree, though heads differ.

Honest men marry soon, wise men not at all.—*Italian.*

I.

'I hope better,' quoth Benson, when his wife said, 'come in, cuckold.'

If you make your wife a goldfinch, she may prove in time a wag-tail.

In rain and sunshine cuckolds, go to heaven.

I will never spit in my bonnet and set it on my head.—*Scotch.*

I will never ruin the woman I intend to marry.

If marriages be made in heaven some have few friends there.—*Scotch.*

It is in vain to watch a really bad woman.—*Italian.*

It is a soure reek when the good wife dings the good man.—*Scotch.*

A man in my country coming out of his house, with tears on his cheeks, was asked the occasion. He said, there was a "*soure reek*" in the house; but, upon farther inquiry, it was found the wife had beaten him.—KELLY.

It's dangerous marrying a widow, because she has cast her rider.

It's a good horse that never stumbles, and a good wife that never grumbles.

If the eye do not admire, the heart will not desire.—*Italian.*

It is in vain to kick after you have once put on fetters.

It is a sweet sorrow to buy a termagant wife.

If all the world were ugly, deformity would be no monster.

In love's wars, he who flyeth is conqueror.

If *Jack's* in love, he's no judge of *Jill's* beauty.

It's a sad house where the hen crows louder than the cock.—*Italian.*

If you can kiss the mistress, never kiss the maid.

It is better to marry a quiet fool than a witty scold.

If one will not, another will; so are all maidens married.

If thou desirest a wife, chuse her on a Saturday rather than on a Sunday.—*Spanish.*

That is, in her deshabille.

It's hard to wive and thrive both in a year.

If the mother had never been in the oven, she would not have looked for her daughter there.

K.

Keep the feast till the feast-day.—*Scotch.*

Advice for maidens not to part with their virginity till married.

King Arthur did not violate the refuge of a woman.—*Welch.*

That is, left her the freedom of her tongue, and would not beat her for speaking!

Kissing goes by favour.

Kissing is cry'd down to shaking of hands.—*Scotch.*

Alluding to a proclamation that nobody should kiss hereafter, but only shake hands. This piece of prudery, it is probable, was in the days of John Knox, and nearly contemporary with that noted enactment of the Puritans in England, when simple fornication was subjected to punishment.

L.

Ladies will sooner pardon want of sense than want of manners.

Likeness begets love, yet proud men hate one another.

Like blood, like good, and like age, make the happiest marriages.

Long-tongued wives go long with bairn.—*Scotch.*

Love me little, love me long.

Lat.—Nihil vehemens durabile.

Love and pease-pottage will make their way.

Love and lordship like no fellowship.

Love may gain all, time destroys all, and death ends all.—*Italian.*

Love and pride stock Bedlam.

Love is the loadstone of love.

Love, knavery, and necessity, make men good orators.

Love is without prudence, and anger without counsel.—*Italian.*

"I could not love, I'm sure,
One who in love were wise."—COWLEY.

Love can neither be bought nor sold; its only price is love.—*Italian.*

Love is as warm among cottagers as courtiers.

M.

Many a time have I got a wipe with a towel, but never a daub with a dish-clout before.—*Scotch.*

The answer of a saucy girl, when teased by an unworthy suitor.

More belongs to marriage, than four bare legs in a bed.

Marriage is honourable, but house-keeping chargeable.

Many kiss the child for the nurse's sake.

Marry your sons when you will, your daughters when you can.

Marry your daughters betimes, lest they marry themselves.—*Spanish.*

Marry, marry! and who is to manage the house?—*Spanish.*

Said of foolish young persons, who talk of marriage before they are capable to undertake the cares and expenses of wedlock.

Marry in haste and repent at leisure.

Man is fire, and woman tow; the devil comes and sets them in a blaze.—*Spanish.*

Maids want nothing but husbands, and when they have got them, they want every thing.

Many a one for land, takes a fool by the hand.

Many blame the wife for their own thriftless life.—*Scotch.*

My son's my son till he hath got him a wife,
My daughter's my daughter all days of her life.

N.

Ne'er seek a wife till ye ken what to do with her.—*Scotch.*

Never was a prison fair, or a mistress foul.

French.—Il n'y a point de belle prison, ni de laides amours.

Next to no wife, a good wife is best.

Novelty is always handsome.—*Italian.*

New amours make us forget the old.—*Italian.*

Nineteen nay-says of a maiden are half a grant.—*Scotch.*

Not so ugly as to be frightful, nor so beautiful as to kill.—*Spanish.*

No woman is ugly when she is drest.

O.

Observe the face of the wife to know the husband's character.—*Spanish.*

Old women's gold is not ugly.

A wipe for those who are on the scent after old Dowagers with heavy purses.

One love drives out another.

Old maids lead apes in hell.

One year of joy, another of comfort, and all the rest of content.

A marriage wish.

P.

Paint and patches give offence to the husband, hopes to the gallant.

Play, women, and wine, undo men laughing.

Prettiness makes no pottage.

S.

She was a neat dame that washed the ass's face.

She is neither maid, wife, nor widow.

She had rather kiss than spin.

She who often looks at her face in the glass, often thinks of her tail.

Coquet and coy at once her air,
Both study'd, though both seem neglected ;
Careless she is, with artful care
Affecting, to seem unaffected.—CONGREVE.

She that is born a beauty is half married.

She that has an ill husband shows it in her dress.

Smoke, raining into the house, and a scolding wife, will make a man run out of doors.

Saith Solomon the wise, 'A good wife's a good prize.'

She who is born handsome is born married.
Ital.—Che nasce bella, nasce maritata.

Sometimes you are like a dog and cat, and sometimes like the monkey and his clog.

Since you wrong'd me, you never had a good thought of me.

She spins a good web, who brings up her son well.—*Spanish.*

She is well married, who has neither mother-in-law nor sister-in-law by her husband.—*Spanish.*
In Spain, they entertain no great opinion of this class of kindred.

T.

Take heed, girl, of the promise of a man, for it will run like a crab.—*Spanish.*
That is, backwards.

The bride goes to her marriage bed, but knows not what shall happen to her.—*Hebrew.*

The woman who has a bad husband makes a confidant of her maid.—*Spanish.*

The bitch, that I mean, is not a dog.

The society of ladies is a school of politeness.

The rich widow cries with one eye, and rejoices with the other.—*Spanish.*

The love of women is like wine ; the evening it is good, the morning it is spoiled.—*Italian.*

The fairer the hostess, the fouler the reckoning.
French.—Belle hostesse, c'est un mal pour la bourse.

The remedy for love is—land between.—*Spanish.*

To a foolish woman, a violin is more pleasing than a distaff.—*Italian.*

There is no better looking glass than a true friend.

The first wife is matrimony, the second company, and the third heresy.—*Italian.*

The calmest husbands make the stormiest wives.

This is one of the "learned aphorisms," which Mr. D'Israeli says the husbands of former days had inscribed on their trenchers, to remind them of the sort of policy necessary to govern their dames. The same elegant writer informs us that, much later even than the reign of Elizabeth, our ancestors had proverbs always before them, on every thing which had room for a piece of advice on it. They had them painted on their tapestries, stamped on the most ordinary utensils, on the blades of their knives, the borders of their plates, and "conned them out of goldsmith's rings." The usurer, in Robert Green's "Groat's worth of Wit," compressed all his philosophy into the circle of his ring, having learnt sufficient Latin to understand the proverbial motto of, "*Tu tibi cura.*"

The cunning wife makes her husband her apron.—*Spanish.*

The more women look in their glasses, the less they look to their houses.

Three women and a goose make a market.—*Italian.*

Tell it to her once, and the devil will tell it to her ten times. *Spanish.*

Tell a woman she is beautiful, and the devil will often put her in mind of it.

They were both equally bad, so the devil put them together.

To preserve a friend three things are required; to honour him present, praise him absent, and assist him in his necessities.—*Italian.*

The mother knows best whether the child be like the father.

There is many a good wife that can't sing and dance well.

Three daughters and a mother are four devils for the father.—*Spanish.*

There is one good wife in the country, and every man thinks he hath her.

There's no mischief in the world done, but a woman is always one.

To kiss a man's wife, or wipe his knife, is but a thankless office.

W.

Women grown bad are worse than men; because the corruption of the best, turns to the worst.

Women and children's wishes are the ambition of only weak men.

Women and wine intoxicate the young and old.—*Italian.*

"Beauty, though dangerous, hath strange power!"

Women commend a modest man, but like him not.

"Not much he kens, I ween, of woman's breast,
Who thinks that wanton thing is won by sighs;
What careth she for hearts when once possess'd?
Do proper homage to thine idol's eyes;
But not too humbly, or she will despise
Thee and thy suit, though told in moving tropes:
Disguise ev'n tenderness, if thou art wise;
Brisk confidence still best with woman copes,
Pique her, and soothe in turns, soon Passion crowns thy hopes."
CHILDE HAROLD.

Wife and children are bills of charges.

Who feels love in his breast, feels a spur in his limbs.—*Italian.*

Where did the girl lose her maiden-head? Where she spoke ill, and heard worse.—*Spanish.*

We bachelors grin, but you married men laugh till your hearts ache.

When a couple are newly married, the first month is honey-moon, or smick smack; the second is hither and thither; the third is thwick-thwack; the fourth, the devil take them that brought thee and I together.

When poverty comes in at the door, love flies out at the window.

When the good man's from home, the good wife's table is soon spread.

Who has a bad wife, has purgatory for a neighbour.—*Italian.*

Who is a cuckold, and conceals it, carries coals in his bosom. —*Spanish.*

Who weds ere he be wise, shall die ere he thrives.

Wine and wenches empty men's purses.

Women, wine, and horses, are dangerous ware.—*Italian.*

Women must have their wills while they live, because they make none when they die.

Women, priests, and poultry, have never enough.

Ital.—Donne, preti, et polli, non son mai sat olli.

Women and linen look best by candle light.

French.—Elle est belle à la chandelle, mais le jour gâte tout.

Women and dogs set men together by the ears.

Women are wise on a sudden, fools on premeditation.—*Italian.*

Women in mischief are wiser than men.

Who hath a scold hath sorrow to his sops.

Who thinks a woman hath no merit but her money, deserves to be made a cuckold.

Who more ready to call her neighbour—scold, than the greatest scold in the parish ?

Ladies of pleasure affect not you, but your money.

While the tall maid is stooping, the little one hath swept the house.

Women laugh when they can, and weep when they will.

Works and not words are the proof of love.—*Spanish.*

Who takes an eel by the tail, and a woman by her word, may say, that he holds nothing.—*Italian.*

Y.

You may know a foolish woman by her finery.

Ital.—Femme sotte, se cognoit à la cotte.

You need not marry ; you have troubles enough without it.

HEALTH AND DIET.

A.

A MAN has often more trouble to digest meat than to get meat.

A rich mouthful, a heavy groan.—*Spanish.*

Alluding to the gout and other distempers produced by epicurean living.

A glutton was never generous to others.—*Gaelic.*

A good surgeon must have an eagle's eye, a lion's heart, and a lady's hand.

An old physician, a young lawyer.

The first is supposed to be more skilful, from greater experience; and the last will be most zealous in the cause of his client, from a desire to distinguish himself.

After dinner, sit awhile;
After supper, walk a mile.

This old distich is not applicable to the fashion of the present day, when we often sup at midnight, or after; it might do in the olden time, when our ancestors breakfasted at six in the morning, dined at eleven, and supped at four or five o'clock in the afternoon: a walk in the cool of the evening, would then be conducive to health!

An egg, and to bed.

B.

Better a good dinner than a fine coat.—*French.*

A Burgundian proverb, which one would suppose of English extraction. The Burgundians are great gormandisers and shabby dressers; they are commonly said to have "bowels of silk and velvet;" that is, all their silk and velvet go to their guts.

Better wait on the cook than the doctor.—*Scotch.*

Better lose a supper than have a hundred physicians.—*Spanish.*

Better belly burst than good drink lost.

This is JOHN BULL'S own; it is clearly of native growth. It affords a curious contrast with the preceding one from the Spanish, and strikingly illustrates the characteristic difference of the two nations.

Bread that sees, wine that sparkles, cheese that weeps.

Be long sick, that ye may be soon hale.—*Scotch.*

Better half a loaf than no bread.

Bitter pills may have blessed effects.—*Scotch.*

Bread at pleasure, drink by measure.—*French.*

Bread of a day, ale of a month, and wine of a year.

C.

Children and chickens must be always picking.

D.

Drink wine and have the gout; drink none and have it too.

Diet cures more than the lancet.

Spanish.—Mas cura la dieta, que la lanceta.

In two things men most commonly show their folly: going to law, and neglect of their health. One ruins their fortunes, the other deprives them of the means of enjoying them. With respect to health, the proverb is a good recipe, but it ought to have included exercise. Diet and exercise are the two physicians of Nature, and by a due attention to them, ninety-nine diseases out of a hundred may be averted or cured. Medicine itself is but the quack of these natural doctors, and attempts, by a shorter but artificial process, to do what regimen alone would accomplish. Those who live high should exercise freely. The *bon vivans* may rely on the advice of an eminent physician to the Duchess of Portsmouth; "You must eat less; take more exercise; take physic; or be sick." Over-feeding is the chief cause of those nervous affections and irritable humours, which first make men mad, and then drive them to self-destruction. It is a pity the nature of the animal economy is not more generally understood. Thousands are miserable for the want of some little Manual on the preservation of health. Children suffer as well as grown persons; and indulgent but ignorant parents ruin the constitutions of their offspring by improper treatment and nursing. It is hoped a hint on this subject will be taken, by those endeavouring to benefit the public and themselves by cheap publications.

E.

Eat little at dinner, less at supper, sleep aloft, and you will live long.—*Spanish.*

Eat weel is drink weel's brother.—*Scotch.*

Enough is as good as a feast.

F.

Fish must swim thrice—namely, once in the water, once in the sauce, and a third time in wine in the stomach.

G.

Go to bed with the lamb, and rise with the lark.

God sends meat, and the devil sends cooks.

God cures and the doctor takes the fee.

H.

He who hath good health is young; and he is rich who owes nothing.

He has a hole under his nose that all his money runs into.

He that would live for aye, must eat sage in May.

He that wants health wants every thing.
French.—Qui n'a santé n'a rien.

Health without money is half a sickness.—*Italian.*

Health and mirth create beauty.
Spanish.—Salud y alegria belleza cria.
One can hardly conceive a person unhandsome, who possesses health and cheerfulness.

Health is better than wealth.

Hunger is the best sauce.
Italian.—La fame e il miglior intingolo.

Hunger and expectation make a man mad.—*Spanish.*

Hungry men think the cook lazy.

Hunger and cold deliver a man up to the enemy.—*Spanish.*

Hunger cannot bear contradiction.

Hungry dogs will eat dirty puddings.
French.—A la faim il n' y a point de mauvais pain.
It seems wisely provided, that as hunger increases, and of course requires more food to appease it, the palate becomes proportionately less discriminative. Hence, Juvenal observes,

"Thus much to the kind rural gods we owe,
Who pity'd suffering mortals long ago:
When on harsh acorns hungrily they fed,
And gave 'em nicer palates, better bread."

I.

If the doctor cures, the sun sees it; but if he kills, the earth hides it.—*Scotch.*

If it were not for the belly, the back might wear gold.

It is easier to fill a glutton's belly than his eye.

It is a great pleasure to eat, and have nothing to pay.
Spanish.—Gran placer, no escotar y comer.

If physic do not work, prepare for the kirk.

M.

Medicines are not meant to live on.

O.

Of all meat in the world, drink goes the best down.

Of wine the middle, of oil the top, and of honey the bottom, is best.

One hour's sleep before midnight, is worth two after.

A more wholesome, if not a truer maxim, than that of Erasmus:—"Nunquam dulcior somnus, quam post exortum solem."

Often and a little eating makes a man fat.

It is on this system our pugilists are trained for their rencontres. They eat often and sparingly, and take moderate rest and exercise between each meal. By this simple process, the wind is strengthened, a corkiness and elasticity of motion acquired, and the whole frame invigorated, which enables them to give and take a great deal of hammering, and, also, speedily recover from their bruises. It is an admirable system for those who wish to renovate a constitution, weakened by too much indulgence.

P.

Physicians rarely take medicine.—*Italian.*

Nor lawyers go to law—two hints not unworthy of attention.

Plenty makes dainty.—*Scotch.*

S.

Sickness is felt, but health not at all.

T.

Temperance, employment, and a cheerful spirit, are the great preservers of health.

That is not always good in the maw that is sweet in the mouth.

The difference between the poor man and the rich is, that the poor walks to get meat for his stomach, the rich a stomach for his meat.

The full stomach loatheth the honey-comb, but to the hungry every thing is sweet.

The morning to the mountain, the evening to the fountain.
Ital.—La mattina al monte, e la sera al fonte.

The choleric drinks, the melancholic eats, the phlegmatic sleeps.

The belly hath no ears.
Lat.—Venter non habet aures.

The nearer the bone, the sweeter the flesh.

The head and feet keep warm, the rest will take no harm.

They who would be young when they are old, must be old when they are young.

To a full belly all meat is bad.—*Italian.*

The epicure puts his purse into his belly, and the miser his belly into his purse.

The first dish pleaseth all.

The best physicians are Dr. Diet, Dr. Quiet, and Dr. Merryman.

'Tis good to walk till the blood appears on the cheek, but not the sweat on the brow.—*Spanish.*

Two ill meals make the third a glutton.

W.

We are usually the best men, when in the worst health.

When bread is wanting, oaten cakes are excellent.—*Spanish.*

Who sups well, sleeps well.

Ital.—Chi ben cena, ben dorma.

With respect to the gout, the physician is but a lout.—*Spanish.*

Who steals an old man's supper does him no harm.

Wine wears no breeches.—*French.*

It usually loosens the tongue and gives the liberty of speech. For this reason, ladies generally withdraw, when the wine comes on the table, not choosing to be present with such an indecent guest.

Wine is a turn-coat; first a friend, then an enemy.

Y.

You have lost your own stomach and found a dog's.

You dig your grave with your teeth.

You can't eat your cake and have your cake.

HUSBANDRY AND WEATHER.

If the grass grow in Janiveer,
It grows the worse for't all the year.

On Candlemas-day, throw candle and candlestick away.

All the months in the year, curse a fair February.

March in January, January in March I fear.

March winds and May sun, make clothes white and maids dun.

April showers bring forth May flowers.

When April blows his horn, it's good both for hay and corn.

April and May are the key of the whole year.

A hot May, a fat churchyard.

September blow soft, till the fruit's in the loft.

Good October a good blast,
To blow the hog acorn and mast.

November take flail, let ships no more sail.

When the wind is in the West,
The weather is at the best;
When the wind is in the East,
It is good for neither man nor beast;
When the wind is in the South,
It blows the bait into the fishes' mouth.

No weather is ill, if the wind be still.

Drought never bred dearth in England.

A just observation, when applied to our "weeping climate;" for though in such years the straw be short, the grain is good and hearty.

An evening red, and a morning grey, is a sign of a fair day.

The French say, "Le rouge soir, et blanc matin, font rejouir le pelerin." A red evening and a white morning rejoice the pilgrim. A proverb I have never observed to fail.

After a famine in the stall.
Comes a famine in the hall.—*Somersetshire.*

As the days lengthen, so the cold strengthens.

This rule in gardening never forget:—
"To sow dry and set wet."

Good husbandry is good divinity.—*Italian.*

Calm weather in June, sets corn in tune.

If the first of July be rainy weather,
'Twill rain more or less for forty days together.

By the correction of the calendar, in the reign of George II. St. Swithin's day is the fifteenth of July. This circumstance afforded much amusement to HORACE WALPOLE, who used to ridicule the soothsayers and observers of particular days; saying it was not likely that St. Swithin, or any other Saint, would accommodate themselves to English acts of parliament. With the exception, however, of the present year, St. Swithin has rarely failed in his annual libation. The origin of the proverb is a monkish legend. In the year 865, St. Swithin, Bishop of Winchester, to which rank he was raised by King Ethelwolfe the Dane, dying, he was canonized by the Pope. He was singular for desiring to be buried in the open church yard, and not in the chancel of the minster, as was usual with other bishops, which request was complied with; but the monks, on his being canonised, taking it into their head that it was disgraceful for the Saint to be in the open church-yard, resolved to move his body into the choir, which was to be done, with solemn procession, on the fifteenth of July. It rained, however, so violently on that day, and for forty days succeeding, as had hardly ever been known, which made them set aside their design as heretical and blasphemous; and instead, they erected a chapel over his grave, at which many miracles are said to have been wrought.

A dry summer near made a dear peck.—*Scotch.*

Corn and horn go together: when corn is cheap, cattle are not dear.

A cherry year—a merry year,
A plum year—a dumb year.

The third of April,
Comes in the cuckoo and nightingale.

A long harvest and little corn.

Sow wheat in dirt, and rye in dust.

A bushel of March dust is a thing,
Worth the ransom of a king.

England, consisting chiefly of clay land, a dry March makes them bear abundant crops of corn: therefore, if in that month the weather is so dry as to make the roads dusty, the country will be benefited to the amount of a king's ransom, which is no great sum, if it do not exceed that paid to the Emperor of Germany for the ransom of Richard I.—namely, one hundred thousand pounds.

Winter never rots in the sky.

No dearth but begins in the horse-manger.

If oats fail, there is generally a bad crop of every other sort of grain: but the saying was more strictly true, when oatmeal was more generally the food of the lower classes in England.

So many mists in March you see,
So many frosts in May will be.

Change of weather is the discourse of fools.

A snow year, a rich year.—*Italian.*

When the fern is as high as a spoon,
You may sleep an hour at noon.

'Till St. James's day be come and gone,
You may have hops, or you may have none.

Ride a horse and a mare on the shoulders; an ass and a mule on the buttocks.—*Spanish.*

If the partridge had but the woodcock's thigh,
It would be the best bird that ever did fly.

At Twelfth Day, the days are lengthened a cock's stride.

Make the vine poor, and it will make you rich.

Prune off the branches.

A field requires three things; fair weather, good seed, and a good husbandman.—*Italian.*

Set trees poor, and they will grow rich; set them rich, and they will grow poor.

Remove them always out of a barren, into a more fertile soil: the contrary would be like a man passing from a rich to a poor diet, under which he would soon exhibit a very meagre appearance.

ENGLISH LOCAL PROVERBS.

A.

A PLYMOUTH cloak.—*Devonshire.*

A bludgeon, walking stick, or staff; the usual cloak or great coat of a sailor. As Plymouth is chiefly inhabited by sea-faring persons, the proverb has been fathered on that place, though it belongs as much to Portsmouth, Hull, Chatham, or any other sea-port.

As mad as the baiting bull of Stamford.—*Lincolnshire.*

William, Earl Warren, lord of this town, in the time of king John, standing upon the walls of the castle at Stamford, saw two bulls in the meadow fighting for a cow, till all the butchers' dogs pursued one of them, maddened by the noise and multitude, quite through the town. This fight so pleased the Earl, that he gave all those meadows, called the castle meadows, where first this bull-duel began, for a common to the butchers of the town (after the first grass was eaten), on conditions they annually find a mad bull to be baited, the day six weeks before Christmas-day.

A Barnwell ague.—*Cambridgeshire.*

A nameless disease. Barnwell is a village near Cambridge, famous for the residence of ladies of pleasure, attending the University.—GROSE.

A Lambeth doctor.—*Surrey.*

The Archbishop of Canterbury has, it is said, the power of conferring the degree of doctor of divinity; this was sometimes done as a matter of favour, without examination; like the honours occasionally conferred by some of the Northern Universities.

As wise as a man of Gotham.—*Nottinghamshire.*

Gotham lies in the south-west angle of Nottinghamshire, and is noted for nothing so much as the story of its wise men, who at-

tempted to hedge in the cuckoo. At Court-hill, in this parish, Grose says, there is a bush that still bears the name of cuckoo-bush; and there is an ancient book full of the blunders of the Gothamites. Whence a man of Gotham is a periphrasis for a simpleton.

A cockney.—*London.*

A very ancient nick-name for a citizen of London. Ray says, an interpretation of it is, a young person coaxed, or cockered, delicately brought up, so as to be unable to bear the least hardship. Another, a person ignorant of the terms of rural economy; such as a young citizen, who, having been ridiculed for calling the neighing of a horse, laughing, and told that was called neighing, next morning, to show instruction was not thrown away upon him, exclaimed, *how that cock neighs!* whence the citizens of London have ever since been called cock-neighs, or cockneys.

Archdeacon Nares, in his "Glossary," derives the term from *cookery*. *Le pais de cocagne*, in French, means a country of good cheer; in old French, *coquaine*. *Cocagna*, in Italian, has the same meaning. Both might be derived from *Coquina*; the famous country described by Balthasar Bonifacius, "where the hills were made of sugar candy!" The cockney mentioned by Shakspeare, appears to have been a cook, as she was making a pie.

"Cry to it, nuncle, as the *cockney* did to the eels, when she put them into the paste alive."—LEAR II. 4.

Yet it appears to denote simplicity, since the fool adds,—

"'Twas her brother, that in pure kindness to his horse, buttered his hay."

Whatever may be the origin of this term, we at least learn from the following verse, attributed to Hugh Bigot, Earl of Norfolk, that it was in use in the time of King Henry II.

"Was I in my castle at Bungay,
Fast by the river Waveney,
I would not care for the king of Cockney:"
i. e. the king of London.

The King of the Cocknies occurs among the regulations for the sports and shows formerly held in the Middle Temple, on Childermas day, when he had his officers, a marshall, constable, &c.

A man of Kent.

All the inhabitants of Kent, east of the river Medway, are called "Men of Kent," from the story of their having retained their ancient privileges, particularly those of gavel-kind, by meeting William the Conqueror, at Swanscomb-bottom; each man, besides his arms, carrying a green bough in his hand: by this means concealing their numbers, under the appearance of a moving wood. The rest of the inhabitants of the county are stiled "Kentish-men."

A Yorkshire way-bit.

It should be a *wee-bit;* wee, in the Yorkshire and northern dialects, signifies little. It means an over-plus, not accounted in the reckoning, which sometimes proves as much as all the rest. Ask a countryman in Yorkshire the distance to a particular place, his answer will generally be—so many miles and a *wee-bit;* which wee-bit is often larger than the miles reckoned.

"He hath but a little *wee* face, with a little yellow beard."
Merry Wives of Windsor. I. 4.

As fine as Kerton or Crediton spinning.—*Devonshire.*

As a proof of the fineness of Crediton spinning, it is related that one hundred and forty threads of woollen yarn, spun in that town, were drawn together through the eye of a tailor's needle; which needle and threads were to be seen for many years in Watling-street, London, in the shop of one Dunscombe, at the sign of the Golden Bottle. The discoveries, however, of Watt and Arkwright, have enabled the manufacturers of the present day far to excel ancient Crediton in the fineness of spinning.

All goeth down Gutter Lane.—*London.*

The right spelling is *Guthurn-lane;* a place formerly inhabited by goldbeaters, and leading out of Cheapside, east of Foster-lane. The proverb is applied to those who spend all in drunkenness and gluttony, mere "belly gods:" *Guttur* being Latin for the throat.

A Welch bait.—*Welch.*

A short stop, but no refreshment. Such baits are frequently given by the natives of the principality to their keffels, or horses, particularly after climbing a hill.

A Scarborough warning.—*Yorkshire.*

That is—none at all, but a sudden surprise. Alluding to an event in 1557; when Thomas Stafford seised on Scarborough Castle, before the townsmen had the least notice of his approach.

A Kent-street distress.—*Surrey.*

A mode of distress formerly practised on the poor inhabitants of Kent-street; on non-payment, the rent-collectors took away the doors of the defaulters.

As lame as St. Giles, Cripplegate.—*London.*

St. Giles was by birth an Athenian, of noble extraction and great estate: becoming lame, he, for his greater mortification, refused to be cured. He is deemed the patron of cripples, and his churches are mostly in the suburbs. Cripplegate was so called

before the Conquest, from cripples begging there, for which they plead custom, from the time the lame man begged alms of Peter and John, at the gate of the Temple.

A Scottish-man, and a Newcastle grindstone, travel all the world over.—*Northumberland.*

All Ilchester is gaol.—*Somersetshire.*

Intimating that the people of the town are as hard-hearted as their gaoler; an imputation falsified by some recent transactions.

A 'squire of Alsatia.—*London.*

A spendthrift, or sharper, inhabiting places formerly privileged from arrests. Such were White-Friars, and the Mint, in Southwark; the former called Upper, the latter, Lower Alsatia. Sir Walter Scott has perpetuated the memory of these once noted places, in his "Fortunes of Nigel."

A Drury-lane vestal.—*London.*

A London Jury; hang half, and save half.—*London.*

This was intended to reflect on the tender mercies of a London Jury, as aiming at more despatch than justice, and acquitting half and hanging half. Such a mode of administering justice, however, has greatly changed, as any one may satisfy himself by an hour's attendance at the Old Bailey.

A knight of Cales, a gentleman of Wales, and a laird of the North Countree;
A yeoman of Kent, with his yearly rent, will buy them out all three.—*Kent.*

The knights of Cales were made by Robert Earl of Essex, A.D. 1596, to the number of sixty; many of whom were of slender fortunes, though of great birth. The Northern lairds, and the numerousness and penury of Welch gentlemen, need no illustration. Yeomen were independent farmers, occupying their own land, killing their own mutton, and wearing the fleeces of their own sheep, spun in their houses. Those of Kent were famous for their riches.

B.

Bristol-milk.—*Somersetshire.*

That is—sherry, a Spanish white wine. The true name of this wine is sherris, which it derives from Xeres, a town in the province of Andalusia, where it is made.

Banbury veal, cheese, and cakes.—*Oxfordshire.*

The cheese of this place was remarkable for its richness and fineness, so long back as the time of Shakspeare, who makes one of his characters in Henry IV. call Falstaff, a "Banbury cheese." Banbury cakes are also excellent, as well as veal.

C.

Canterbury is the higher rack, but Winchester is the better manger.—*Hampshire.*

Edington, Bishop of Winchester, was the author of this saying, rendering it the reason of his refusal to be removed to Canterbury, though preferred thereto. For though Canterbury be graced with a higher honour, Winchester is the wealthier see.

Cantabridgia petit æquales, or *æqualia*.

That is, as Fuller expounds it, either in respect of their commons, all of the same mess having equal share; or in respect of extraordinaries, they all club alike; or in respect of degree, all of the same degree being "fellows well met."

Congleton bears.—*Cheshire.*

Some years ago, the clerk of Congleton having taken the old church Bible, or had it given to him, as his perquisite, sold it to buy a bear, in order to bait him. From this, as the story tells, proceeds the name of Congleton bears; which will presently set the town about his ears, if a stranger happen to mention it.

D.

Deal, Dover, and Harwich,
The Devil gave with his daughter in marriage;
And, by a codicil to his will,
He added Helvoet and the Brill.—*Kent.*

A satirical squib thrown at the innkeepers of these places, in return for the many impositions practised on travellers, as well natives as strangers.—Applicable to most sea-ports.

Dover-court, all speakers and no hearers.—*Essex.*

Dover-court is a village about three miles west of Harwich, to which its church is the mother church. Here a court is annually held, which, as it consists chiefly of seamen, the irregularity described in the proverb is likely to prevail.

E.

Elden hole wants filling.—*Derbyshire.*

Said of a great liar who boasts of his wonderful exploits.

Essex lions.

Calves, great numbers of which are brought alive in carts to the London market.

F.

First hang and draw,
Then hear the cause by Lidford law.—*Devonshire.*

Lidford is a little and poor, but ancient corporation, in Devonshire, with large privileges, where a court of Stannaries was formerly kept. The proverb is supposed to allude to some absurd determination made by the Mayor and Corporation, who were formerly but mean and illiterate persons.

"I oft have heard of Lydford law,
How in the morning they hange and draw,
And sit in judgment after;
At first I wondered at it much,
But since I fynd the reason such
As yt deserves no laughter."

Vide Westcot's History of Devonshire.

G.

Grantham gruel! nine grits and a gallon of water.—*Lincolnshire.*

Poor gruel, indeed! bearing very hard on the liberality of the good people of Grantham.

Go to Rumford, to have your backsides new bottomed.—*Essex.*

Formerly, Rumford was famous for breeches making; and a man going to Rumford, was thus jocosely advised to provide himself with a pair of new breeches.

Go to Battersea, to be cut for the simples.—*London.*

The origin of this saying, which is applied to people not overstocked with wit, appears to be this. Formerly, the London

apothecaries used to make a summer excursion to Battersea, to see the medicinal herbs, called simples, which abounded in the neighbourhood, cut at the proper season. Hence, it became proverbial to tell a foolish person to go to Battersea to be cut for *a simple*, the equivoque being on the word simple, alias simpleton.

H.

He has the Newcastle burr in his throat.—*Northumberland.*

The people of Newcastle, Morpeth, and their environs, have a guttural pronunciation, like that called in Leicestershire warling, none of them being able to pronounce the letter R.

Hertfordshire clubs, and clouted shoon.

An ancient fling at the rusticity of Hertfordshire yeomen and farmers. Club is an old term for a booby. Clouted shoon is part of the dress of a husbandman and farmer; and, as Fuller observes, being worn by the tenants, enables their landlords to wear Spanish leather boots and pumps!

He has been sworn at Highgate.—*Middlesex.*

Alluding to an ancient custom, formerly observed in this village, when the landlord of the Horns, and other public houses, used to swear all the lower order of passengers, upon a pair of horns stuck on a stick. The substance of their oath was, that they should not kiss the maid when they could kiss the mistress; nor drink small beer, when they could get strong; with divers like prohibitions; to all of which was the saving clause of—unless you like her, or it, best.

He is only fit for Rufflan's hall.—*London.*

West Smithfield, now the horse-market, was formerly called Rufflan's hall, where bullies and fighters met casually, and otherwise, to try masteries with sword and buckler. "More," says Fuller, "were frighted than hurt, hurt than killed, therewith; it being accounted unmanly to strike beneath the knee."

He was born within the sound of Bow-bell.—*London.*

He is esteemed a cockney who is born within hearing of the bell at Bow-church. Stow informs us, a citizen, named John Dunn, gave two tenements to maintain the ringing of Bow-bell, every night at nine o'clock, as a signal for the apprentices and servants to leave off work.

He has studied at Whittington's college.—*London.*

That is, has been confined in Newgate, which was rebuilt A. D. 1423, according to the will of Sir Richard Whittington, by his executors.

He may remove Mort-stone.—*Devonshire.*

A saying of one who is master of his wife. Mort-stone is a huge rock that blocks up the entrance into Mort's Bay in this county, which, it is fabled, cannot be removed but by a man thoroughly master of his wife.

He is summoned before the mayor of Halgaver.—*Cornwall.*

A jocular and imaginary court, before which such persons are presented, as are dirty and slovenly in their dress: where judgment, in formal terms, is given against them, and executed more in derision than hurt of their persons.

He looks as if he had lived on Tewksbury mustard.—*Gloucestershire.*

Tewksbury is famous for the hot and biting qualities of its mustard; and any peevish or snappish person, or one having acrosa, fierce, or ill-natured countenance, is supposed to have lived upon it.

He is driving his hogs over Swarston bridge.—*Derbyshire.*

Said when a man snores in his sleep. In the West Riding of Yorkshire, they say, "He is driving his pigs to market!"

I. J.

If Skiddaw hath a cap,
Scruffel wots full well of that.—*Cumberland.*

These are two high hills, one in England, and one in Scotland, so near, that what happens to one will not be long ere it reach the other: if one be capped with clouds and mists, it will not be long ere it rains on the other. Hence, certain mutual sympathies between the two countries were deduced; so that when Scotland, in the last century, felt its allegiance to England doubtful, and the French sent an expedition there, this saying was revived, to show the identity of interest between both nations.

If Poole was a fish-pool, and the men of Poole, fish;
There'd be a pool for the devil, and fish for his dish.—
Dorsetshire.

When this satirical distich was written, Poole was not that place of trade and respectability it now is.

John Bull.—*Passim.*

A name often applied to the English nation, from a supposed resemblance between the useful and sturdy qualities of the people of England and a well-known animal. It was first used by Dean Swift, in his satirical history of Europe, under which appellation Englishmen are ludicrously personified.

L.

Lancashire witches.

So called from the bewitching charms of the fair dames in Lancashire, for which they have been celebrated for centuries.

Like Banbury tinkers, that in mending one hole make three. —*Northamptonshire.*

M.

Measter's Yorkshire too.—*Middlesex.*

Founded on the well-known story of the Yorkshire hostler.

O.

Oxford knives, London wives.—*Oxfordshire.*

Ironically insinuating that their appearance exceeds their real worth; that the Oxford knives were better to look at than to cut with, and that the London wives had more beauty and good breeding than housewifely qualities.

P.

Paddington fair.—*London.*

An execution at Tyburn; which place is in or near the parish of Paddington.

Putney.—*Surrey.*

According to vulgar tradition, says Grose, the churches of Putney and Fulham were built by two sisters, who had but one hammer between them, which they interchanged by throwing it across the river, on a word agreed between them; those on the Surrey side made use of the word *Put-it-nigh!* those on the opposite shore, *Heave it full-home!* whence the churches, and from them the villages, were called Put-nigh and Full-home, since corrupted to Putney and Fulham.

S.

She hath given Lawton gate a clap.—*Cheshire.*

Said of one with child, and going to London to conceal it. Lawton is the way to London from several parts of Cheshire.

Stabbed with a Bridport dagger.—*Dorsetshire.*

That is, hanged. A great quantity of hemp is grown about this town; and, on account of its superior qualities, Fuller says, there was an ancient statute, now disused, that the cables for the royal navy should be made thereabouts.

St. Giles's breed; fat, ragged, and saucy.—*London.*

Ragged and saucy the inhabitants of this parish still are, but their *embonpoint* has vanished in "blue ruin."

Stopford law; no stake no draw.—*Cheshire.*

Such only as contribute to the liquor are expected to drink. Applied also to wagers, when, if nothing is staked or put down, nothing is allowed to be taken up.

T.

The nun of Sion with the friar of Sheen,—*London.*

Although the river Thames runs between these two monasteries, it is a tradition, the above holy personages had a love affair, by means of a tunnel or subterraneous communication.

To take Hector's cloak.—*Northumberland.*

That is, to deceive a friend who confides in his fidelity. When Thomas Percy, Earl of Northumberland, was defeated in the rebellion he had raised against Queen Elizabeth, he hid himself in the house of one Hector Armstrong, having confidence he would be true to him; who, notwithstanding, for money betrayed him to the regent of Scotland.

The fire of London was a punishment for gluttony.—*London.*

It began in Pudding-lane, and ended in Pie-corner!

The Isle of Wight hath no monks, lawyers, nor foxes.—*Hampshire.*

A proverb with more mirth than truth in it. The remains of the monasteries of the black monks at Carisbrook, and white ones at

Quarrer, confute one part of the saying. "Indeed," as Grose observes, "that there should be a fertile, healthy, and pleasant spot, without monks; a rich place, without lawyers; and a country abounding with lambs, without foxes; is evidently an improbability."

The Covent-garden ague.—*London.*

Many brothels, under the denomination of bagnios, were formerly kept in this parish—some, it is said, are still remaining.

To give one a Cornish hug.—*Cornwall.*

A Cornish hug is a lock in the art of wrestling, peculiar to the Cornish men, who have always been famous for their skill in that manly exercise.

The mayor of Northampton opens oysters with his dagger.

To keep them as far as possible from his nose. Northampton being eighty miles from the sea, the oysters brought thither, before the improvement of turnpike roads, were generally stale.

The Vicar of Bray will be Vicar of Bray still.—*Berkshire.*

Bray is a well-known village in Berkshire; the vivacious vicar of which, living under Henry VIII. Queen Mary, and Queen Elizabeth, was first a papist, then a protestant; then a papist, and then a protestant again. Being taxed for a turncoat; "Not so," said he, "for I always kept my principle; which is this, to live and die Vicar of Bray!" To this, Fuller adds a sentence, which has not yet lost its application. "Such are men now-a-days," says he, "who though they cannot turn the wind, they turn their mills and set them so, that wheresoever it bloweth, their grain should certainly be grinded."

This is the way to Beggar's-bush.—*Huntingdonshire.*

Applied to persons leading dissolute and improvident lives, tending to poverty. Beggar's bush being a tree formerly known on the left hand of the London road, from Huntingdon to Caxton. This punning adage is said to be of royal origin; applied by king James I., to Sir Francis Bacon, he having over-generously rewarded a poor man for a trifling present.

They may claim the bacon at Dunmow.—*Essex.*

Alluding to the well-known custom, instituted in the manor of Little Dunmow, in Essex, by Lord Fitzwalter, who lived in the reign of Henry III.; which was, that any wedded couple, who, after being married a year and a day, would come to the priory, and

kneeling on two sharp-pointed stones, before the prior and convent, swear, that, during that time, they had neither repented of their bargain, nor had any dissension, should have a gammon of bacon. The record mentions several persons who claimed and received it; the last I find mentioned is, A. D. 1764, when Mr. and Mrs. Liddal, of the Green Dragon, Harrowgate, took the flitch of bacon oath. The custom ceased either for want of bacon or claimants.

To Denshire, or to Devonshire land.—*Devonshire.*

To pare the turf from off the surface, and to lay it in heaps and burn it; the ashes have been found greatly to enrich barren land by means of the salt they contain. It was probably first practised in Devonshire; it is now general on barren spungy lands throughout England, previous to ploughing.

"The same again," quoth Mark, of Bell-grave—*Leicestershire.*

Alluding to an ancient militia-officer in Queen Elizabeth's time, who, exercising his company before the lord lieutenant, was so abashed, that after giving the first word of command he could recollect no more, but repeatedly ordered them to do *the same again!*

The weaver's beef of Colchester.—*Essex.*

That is, sprats, caught thereabouts, and brought thither in incredible abundance; whereon the poor weavers are frequently fed.—GROSE.

The devil will not come into Cornwall for fear of being put into a pie.—*Cornwall.*

The people of Cornwall make pies of almost every eatable, as squab-pie, herby-pie, pilchard-pie, mugetty-pie, &c.

The mayor of Altringham lies in bed while his breeches are mending.—*Cheshire.*

As the mayor of every other town must do if he has but one pair, as was said to be the case with this worshipful magistrate.

Tenterden steeple's the cause of Godwin sands.—*Kent.*

Used when an absurd reason is given for any thing in question; the origin of which is differently explained. One account says, an old man being asked the cause of the rising of this sand, said, that he remembered the building of Tenterden steeple, and that, before it was built, there was no talk of any flats or sands stopping up the haven; therefore Tenterden steeple was the cause of the

destruction of Sandwich harbour. In this he was right, had he been allowed to finish his explanation. Time out of mind money was collected in the county to bank out the sea, and deposited in the hands of the bishop of Rochester; but the sea having been quiet for many years, the bishop applied the money to the building of a steeple, and endowing the church at Tenterden. By this diversion of the funds, the sea afterwards broke in, overflowing Earl Goodwin's lands. So that, by a certain figure of speech, Tenterden steeple was the cause of Godwin sands.

The visible church; or Harrow-on-the-Hill.—*Middlesex.*

King Charles the Second, speaking on a topic then much agitated among divines of different persuasions, namely, which was the visible church, gave it in favour of Harrow-on-the-Hill; which, he said, he always saw, go where he would.

W.

Weeping Cross.

Archdeacon Nares says, he has found three places so called, and probably there are more: these crosses being places where penitents particularly offered their devotions. Of the three places now retaining the name, one is between Oxford and Banbury; the second, near Stafford, where the road turns off to Walsall; the third, near Shrewsbury. To return by *Weeping Cross* was proverbial for deeply lamenting an undertaking, and repenting of it; like many other allusions to local names.

"He that goes out with often losse,
At last comes home by *Weeping Crosse.*"
Howell's English Proverbs.

Welch ambassador.

A jocular name for the cuckoo, probably from its migrating hither from Wales.

"Thy sound is like the cuckoo, the *Welch ambassador.*"
Trick to Catch, ACT IV.

Wellington round-head.—*Somersetshire.*

Proverbial formerly in Taunton, for a violent parliamentarian, and the town now gives the ducal title to a celebrated Tory general.

When the daughter is stolen, shut Pepper Gate.—*Cheshire.*

Pepper Gate was formerly a postern on the east side of the city of

Chester. The mayor of the city having his daughter stolen away by a young man, through that gate, whilst she was playing at ball with the other maidens, his worship, out of revenge, caused it to be closed up.

Wiltshire Moon-raker.—*Wiltshire.*

Some Wiltshire clowns, as the story goes, seeing the moon in a pond, attempted to rake it out.

When do you fetch the five pounds?—*Dorsetshire.*

A gibe at the Poolites. A rich merchant of Poole is said to have left five pounds, to be given every year, to set up any man, who had served his apprenticeship in that town, on condition, that he should produce a certificate of his honesty, properly authenticated. The bequest, it is said, has not yet been claimed, and it is a common water joke to ask the crew of a Poole ship, "Whether any one has yet received the five pounds?"

Y.

You were born at Hogs-Norton.—*Oxfordshire.*

"Properly," says Ray, "called Hoch Norton," but it is now *Hook Norton:* a village, whose inhabitants were so rustical in their behaviour, that clownish and boorish people were said to be born there.

You are all for the Hoistings, or Hustings.—*London.*

That is, you all want to be rulers. The Court of Hustings is a principal court in the city of London. It is so named from being hoisted or elevated above the common level.—GROSE.

FAMILIAR PHRASES, SIMILIES, PROVERBIAL RHYMES, AND OLD SAWS.

He has given him the bag to hold.

Your belly chimes, it's time to go to dinner.

A blot in his escutcheon.

He's in clover.
In easy circumstances.

A Hampshire hog.
A jocular expression for a Hampshire man; Hampshire being famous for a fine breed of hogs, and the excellency of the bacon made there.

A curtain lecture.

Welch cousin.—*Welch.*
A relation far removed: the Welch are great genealogists, and it is a sorry pedigree among them, that does not reach at least to Noah.

Cream-pot love.
Such as young fellows pretend to dairy-maids, to get cream and other good things from them.

For want of company, welcome trumpery!

That's the cream of the jest.

A clinker.
An inhabitant of the Mint or Clink, formerly a place privileged from arrests; the receptacle of knaves and sharpers of all sorts.

To give one the go-by.

A good fellow lights his candle at both ends.

A horse kiss.
A rude kiss.

Neither lead nor drive.

An old ewe dressed lamb fashion.

Applied to old women, when they affect the airs and dress of young people.

He has given him leg bail.

It is a lightening before death.

Generally observed of sick persons, a little before they die.

A king Harry's face.

You'd do well in Lubber land, where they have half a crown a-day for sleeping.

To look like an owl in an ivy-bush.

To find a mare's nest.

To catch a Tartar.

To come in pudding time.

To go like a bear to a stake.

To have the world in a string.

To make a mountain of a mole-hill.

Billingsgate language.

Such language as the fish wives and other rude people, who flock to this celebrated mart, use when they fall out.

To nourish a viper in one's bosom.

To pay one in one's own coin.

You have eaten some Hull cheese.

Got drunk.

To rock the cradle in spectacles.

To run a wild-goose chase.

To seek a needle in a bottle of hay.

Jack roast beef.

A jocular name given by the French to the English, whom the former suppose cannot live without roast-beef, plum pudding, porter, and punch.

To leave no stone unturned.

They are hand and glove.

To take the wrong sow by the ear.

The gallows groans for you.

An handsome bodied man in the face.

The grey mare is the better horse.

Touch pot, touch penny.

To pocket an injury.

'Tis sooner said than done.

Of all tame beasts I hate sluts.

Veal will be cheap: calves fall.

A jeer for those who lose the calves of their legs.

He looks as angry as if he was vexed.—*Irish.*

A Scotch warming-pan.

A wench. In explanation of this phrase, Ray has the following note: "The story is well known of the gentleman travelling in Scotland, who, desiring to have his bed warmed, the servant-maid doffs her clothes, and lays herself down in it awhile. In Scotland they have neither bellows, warming-pan, nor houses of office."—*Edition*, 1768, p. 65. It is hardly necessary to remark, that the state of things on the other side the Tweed has greatly improved since the time of Ray, and that Scotland is now distinguished for refinement and delicacy—its capital even styled the "modern Athens."

A Welch ejectment.—*Welch.*

A legal process, by which an obnoxious tenant is driven out, by taking off the doors, windows, roof, &c.

The fragrance of sanctity.—*Spanish.*

Water bewitched.

Small beer.

He has been in the sun.

Got drunk.

That was laid on with a trowel.

A great lie.

He's blown up.

A bankrupt.

She's like a cat, she'll play with her tail.

He'll dress an egg, and give the offal to the poor.

To bear away the bell.

A golden bell was formerly the prize of victory at races and other sports.

The belly thinks the throat cut;
To bite upon the bridle.

Welchman's hose,

According to Archdeacon Nares, is equivalent to the breeches of a Highlander, or the dress of a naked Pict; upon the presumption that Welchmen wear no hose.

"The laws we did interpret, and statutes of the land,
Not truly by the text, but newly by a glose:
And words that were most plaine, when they by us were skan'd,
We turned by construction to a *Welchman's hose*."
Mirror for Magistrates.

To wash a blackamoor white.

Blindman's holiday.

To come blucly off.

He is true blue, he'll never stain.

Coventry had formerly the reputation for dying blues, so much, that *true blue* came to be a proverb, signifying one that is always the same. Blue was formerly a colour appropriated to the dresses of servants and persons in low life:

"You proud varlets, you need not be ashamed to wear *blue*, when your master is one of your fellows."—
Honest Whore.

It was also the colour of beadles: whence they came in for the appellation of *blue-bottle*. It is now applied to a certain party in politics.

To out-run the constable.

To run in debt.

There is a bone for you to pick.

The fire-side bettle.—*Gaelic.*

He knows which side his bread is buttered.

His eyes are like two burnt holes in a blanket.—*Irish.*

A Cuckold.

Dr. Johnson, Horne Tooke, Todd, and Archdeacon Nares, seem to agree in deriving this word from cuckoo; but, as Howell remarked two centuries ago, it more properly belongs to the adulterer, the cuckoo being well known to be a bird that deposits its eggs in other birds' nests. The Romans used *cuculus* in its proper sense as adulterer, calling, with equal propriety, the cuckold himself *curruca*, or "hedge-sparrow," which bird is known to

adopt the other's spurious offspring. In French, German, and Italian, the name of cuckoo has evidently been derived from the uniformity of its note; and in all these languages it is applied, in the same reproachful sense, to one whose wife has been unfaithful. Shakspeare says,

——— "There have been,
Or I am much deceiv'd, *cuckolds* ere now;
And many a man there is, ev'n at this present,
Now while I speak this, holds his wife by the arm,
That little thinks she has been sluic'd in's absence."

This unfortunate class of mortals are unhappy two ways; first, they are branded with an appellation which clearly does not belong to them; secondly, they have to bear, without redress, (except occasionally a little solid pudding in the shape of damages) the scorn and infamy of a crime which others have committed.

"Ever since the reign of King Charles II." says Swift, "the alderman is made a cuckold, the deluded virgin is debauched, and adultery and fornication are committed behind the scenes."

His bread is buttered on both sides.

A chip of the old block.

He's in the cloth market.

In bed.

To carry coals to Newcastle.

This common and, one would suppose, local proverb, is quoted by D'Israeli, to show that scarcely any remarkable saying can be considered national, but that every one has some type or correspondent idea in other languages. In this instance, the Persians have, "To carry pepper to Hindostan;" the Hebrews, "To carry oil to a city of olives;" which is exactly the same idea, clothed in oriental metaphor.

To burn day light.

Mercutio gives a full explanation of this phrase:

—— "Come, *we burn daylight*, ho!"
Rom. Nay, that's not so. *Merc.* I mean, sir, in delay,
We waste our lights in vain, like lamps by day."
Rom. and Jul. 1. 4.

To work for a dead horse.

To play the dog in the manger; not eat yourself, nor let another eat.

A dog's life—hunger and ease.

To dine with duke Humphrey.

Those were said to dine with duke Humphrey, who, having no din-

ner to eat, walked out the dinner hour in the body of St. Paul's church; where, it was ceremonially lamented, the duke was buried. The old church of St. Paul's was the exchange of former times, and a constant place of resort for business and amusement. Advertisements were fixed up there, bargains made, servants hired, and politics discussed.

To eat the calf in the cow's belly.

To make both ends meet.

Fair play is a jewel; don't pull my hair.

He pins his faith on another man's sleeve.

All is fish that comes to his net.

The Blackguard.

Originally a jocular name given to the lowest menials of the court, the carriers of coals and wood, turnspits, and labourers in the scullery, who followed the court in its perambulations, and thus became observed. Such is the origin of this common term.

I have other fish to fry.

'Tis a folly to fret; grief's no comfort.

Out of the frying-pan into the fire.

Go farther and fare worse.

He cannot say bo to a goose.

A rogue in grain.

It is related that a Welsh curate in the Isle of Grain, on the borders of Kent, went stark mad, through the force of drink, and was sorely teased by his flock; by the young fry, especially. "Rogues," said the indignant Taffey," are to be found in all parishes, but my parishioners are *Rogues in Grain!*"

You halt before you are lame.

All bring grist to your mill.

To live from hand to mouth.

I'll pledge you.

An expression derived from the times when the Danes bore sway in England. The old manner of pledging was thus: the person who was going to drink, asked the person who sat next him if he would pledge him? on which, he answering he would, held up a knife, or sword, to guard him whilst he drank: for, such was the revengeful ferocity of the Danes, that they would often

stab a native, with a knife or dagger, while in the act of drinking. From this originated the custom of drinking healths.

A Yorkshire tike.

A tike here means a clown. Tike generally means, in the Yorkshire dialect, a great dog.

We don't gather figs from thistles.

To harp upon the same string.

Riding the Stang.

A custom I have often seen practised in the North of England, and, in fact, assisted in; is when a woman has beaten her husband, and one rides upon a *stang* or long pole, where he proclaims, like a herald, the woman's name, and the nature of her misdemeanor.

Too hasty to be a parish clerk.

To hit the nail on the head.

Hobson's choice.

A man is said to have Hobson's choice, when he must either take what is left him, or none at all. Hobson was was a noted carrier in Cambridge in King James's time, who, by carrying and grazing, raised himself to a great estate, and did much good in the town, relieving the poor, and building a public conduit in the market place. It does not appear how the proverb arose; but, I think, I have read somewhere, it originated in the way Hobson let out his horses, compelling his customers to choose that next the stable door, and no other.

To hold with the hare, and run with the hounds.

By hook or by crook.

By one way or another. The phrase is very ancient, and erroneously ascribed to two learned judges in the time of Charles I., *Hooke* and *Crooke;* implying that a difficult cause was to be got either by Hooke or Crooke—by Brougham or Scarlet. Warton, however, has shewn that the phrase is of older date, and occurs twice in Spenser, and once in Skelton.

See, how we apples swim!

To have a January chick.

To have children in old age.

Give him an inch and he'll take an ell.

Better known than trusted.

Help the lame dog over the style.

He'll go to law for the wagging of a straw.

He wears the horns.

The notion of Cuckolds wearing horns prevails through all the modern European languages, and is of four or five hundred years standing. Dr. Burn traces this "*crest of cuckoldom*" to horns worn, as crests, by those who went to the Crusades, as their armorial distinctions, and the infidelity of their consorts during their absence: after the husband had been away three or four years, and came home in his martial habiliments, it might be no impossible supposition that the man who wore the horns was a cuckold. This agrees with some of the witticisms in our old Plays:

"Why, my good father, what should you do with a wife?
Would you be *crested?* Will you needs thrust your head
In one of Vulcan's *helmets?* Will you perforce
Weare a city cap, and a court feather?
Ram Alley, or Merry Tricks, Lond. 1636.

Another conjecture is, that some mean husbands, availing themselves of the beauty of their wives, have turned it to account by prostituting them, obtaining, by this means, the *Cornu copiæ*, or, in the language of modern gallantry, *tipping the horns with gold!* Shakspeare and Ben Jonson seem to have both considered the Horns in this light:

"Well may he sleep in security, for he hath the *horn of abundance*, and the lightness of his wife shines through it: and yet he cannot see, though he hath his own lanthorn to light him."
K. Hen. IV. 2nd Part. A. i. Sc. 4.

——— "What! never sigh,
Be of good cheer, for thou art a cuckold.
'Tis done, 'tis done! nay, when such flowing store,
Plenty itself, falls in my wife's lap,
The *Cornu Copiæ* will be mine, I know."
Every Man in his Humour, A. iii. Sc. 6.

Another derives the word "horns" from the custom of blowing horns in the streets, on occasions of extraordinary news or proclamation made by sound of trumpet; and supposes the horns are only public opinion, spreading abroad the infamy of the husband.

He looks as if he had neither won nor lost.

The grey mare is the better horse.

You measure every one's corn by your own bushel.

I can see as far into a mill-stone as another man.

To make a mountain of a mole-hill.

It will be a nosegay to him as long as he lives.

It will stink in his nostrils.

To rip up old sores.

The lady in the straw.

An expression signifying the lady brought to bed; and, according to Brand, derived from the circumstance, that all beds were anciently stuffed with straw, so that it is synonimous with saying "the lady is bed," or that is confined to her bed.

Penny wise, and pound foolish.

He is put to bed with a shovel:—i. e. buried.

She is like a Waterford heifer, beef to the heels.—*Irish.*

You shall ride an inch behind the tail.

To rob Peter to pay Paul.

To have rods in pickle for one.

Riding Skimmington.

A ludicrous procession in ridicule of a man beaten by his wife. It consists of a man riding behind a woman, with his face to the horse's tail, holding a distaff in his hand, at which he seems to work, the woman all the while beating him with a ladle: a smock, displayed on a distaff, is carried before them, as an emblematical standard, denoting female superiority: the whole accompanied by the matrimonial music of bull's horns, frying-pans, marrow-bones and cleavers. *Skimmington* is the name of an arrant scold, most probably from some one famous in that line.

You gather a rod for your own breech.

To row one way and look another.

Fair and softly, as lawyers go to heaven.

To spare at the spigot and let out at the bung-hole.

Abraham-men, or Tom of Bedlam's Men, or Bedlam Beggars.

A set of vagabonds who wandered about the country soon after the dissolution of the religious houses; the provision for the poor in those days being cut off, and no other substituted. Hence, probably, the phrase of *shamming Abraham*, still extant among sailors.—*Naval's Glossary.*

To sow his wild oats.

To make a stalking horse.

To strain at a gnat and swallow a camel.

You must take the fat with the lean.

Peter-man.

In the old plays, a familiar term for a fisherman on the Thames; from the occupation of St. Peter.

A tale of a tub.

To stand upon thorns.

Your tongue runs before your wit.

I would not touch him with a pair of tongs.

Raw-head and Bloody-bones.

Like *Bogle-boe*, or other nursery bug-bear, two imaginary monsters, used to frighten children.

He is up to trap.

I'll trust him no farther than I can fling him.

To kill two birds with one stone.

To wipe a person's nose.

To cheat him:

"'Sfoot, Lieutenant, wilt thou suffer thy *nose to be wip'd* of this great heir."—*May Day*.

To carry two faces under one hood.

To have two strings to one's bow.

What wind blew you hither?

God send you more wit, and me more money.

To have the wolf by the ear.

A man having a doubtful business in hand, which it is equally hazardous to pursue or abandon; as it is to hold, or let go, a wolf we have by the ears.

You cannot see wood for trees.

She wears the breeches.

That is, assumes the place and authority of the husband:

"Children rule, old men go to school, women *wear the breeches*." *Anatomy of Melancholy*.

Words may pass, but blows fall heavy.

He's Yorkshire.

The Italians say, "E' Spoletino." He is of Spoleto; he is a cunning blade.

SIMILIES AND OLD SAWS.

As busy as a bee.

As cold as charity.

As lazy as Ludlam's dog, that leaned his head against a wall to bark.

As mad as a March hare.

As nice as a nun's hen.

As plain as a pike-staff.

As seasonable as snow in summer.

As deep drinks the goose as the gander.

As demure as if butter would not melt in her mouth.

As slender in the middle, as a cow in the waist.

As spiteful as an old maid.

As the wind blows, you must set your sail.

He stands like Mump-hazard, who was hung for saying nothing.—*Cheshire.*

Like the parson of Saddleworth, who could read in no book but his own.—*Cheshire.*

As lawless as a town bull.

As like as two peas.

As love thinks no evil, so envy speaks no good.

As nimble as a cow in a cage.

As often as we do good, we sacrifice.

As often as thou doest wrong, justice has thee on the score.

As true as the dial to the sun.

As virtue is its own reward, so vice is its own punishment.

As wary as a blind horse.

As welcome as water in one's shoes,

As wilful as a pig that will neither lead nor drive.

As a cat loves mustard.

As brisk as a bee in a tar pot.

As wise as Waltham's calf, that ran nine miles to suck a bull.

As busy as a hen with one chicken.

As fine as a lord's bastard.

As full as an egg is of meat.

To go out as a snuff.

As green as grass.

As hungry as a church-mouse.

As good beg of a naked man, as a miser.

As good do nothing, as to no purpose.

As good eat the devil, as the broth he is boiled in.

To look on me, as the devil looked over Lincoln.

When Lincoln Minster was finished, the devil is said to have looked over it with a terrific and malicious grin, as carrying, with Fuller, man's "*costly devotion.*"

To love it as the devil loves holy water.

As merry as a cricket.

As good have no time, as make no good use of it.

As good water goes by the mill, as drives it.

As grave as an old gate post.

As grey as grannum's cat.

As kind as a kite; all you can't eat you hide.

As plain as the nose on a man's face.

As poor as Job.

To strut like a crow in a gutter.

As tender as Pamell, that broke her finger in a posset curd.

As white as the driven snow.

PROVERBIAL RHYMES.

When Adam delv'd, and Eve span,
Where was then the gentleman?

With a red man read thy read;
With a brown man break thy bread;
At a pale man draw thy knife,
From a black man keep thy wife.

The higher the plum tree, the riper the plum ;
The richer the cobbler, the blacker his thumb.

A man of words and not of deeds,
Is like a garden full of weeds.

Women and wine, game and deceit,
Make the wealth small, and the wants great.

He that buys land, buys many stones ;
He that buys flesh, buys many bones ;
He that buys eggs, buys many shells ;
But he that buys good ale, buys nothing else.

If not by might,
E'en do it by slight.

He's a wise man, who, when he's well, can hold himself so.

Many a little makes a mickle.

Little strokes fell great oaks.

Pay what you owe,
And what you're worth you'll know.

Sometimes words hurt more than swords.

Linen often to water, soon to tatter.

He that would please all, and himself too,
Undertakes what none could do.

He that by the plough would thrive,
Himself must either hold or drive.

There's nothing agrees worse,
Than a prince's heart and a beggar's purse.

Our fathers, who were wond'rous wise,
Did wash their throats before they wash'd their eyes.

The shape of a good Greyhound.

A head like a snake, a neck like a drake,
A back like a beam, a belly like a bream,
A foot like a cat, a tail like a rat.

As a man lives, so shall he die ;
As a tree falls, so shall it lie.

He that once a good name gets,
May p— a-bed, and say he sweats.

An ague in the spring,
Is physic for a king.

The father to the bough,
The son to the plough.

The head and feet keep warm,
The rest will take no harm.

First canting, then wooing;
Then dallying, then doing.

We will bear with the stink,
If it bring but in chink.

An ape's an ape, a varlet's a varlet,
Though they be clad in silk or scarlet.

The counsels that are given in wine,
Will do no good to thee or thine.

Who, more than he is worth, doth spend,
E'en makes a rope his life to end.

A thousand pounds and a bottle of hay,
Are all one at Doomsday.

Be always as merry as ever you can,
For no one delights in a sorrowful man.

Maidens must be mild and meek;
Swift to hear, and slow to speak.

A whip for a fool, and a rod for a school,
Are always in good season.—CARDINAL WOLSEY.

The devil was sick, the devil a monk would be;
The devil was well, the devil a monk was he.

It would make a man scratch where it doth not itch,
To see a man live poor, to die rich.

The Inner Temple rich,
The Middle Temple poor;
Lincoln's Inn for law,
And Gray's Inn for a w——.

"Manners make the man," quoth William of Wickham.

William of Wickham was a person well known. He was bishop of Winchester, founded a new college in Oxford, and Winchester college in Hampshire. This was generally his motto, inscribed frequently on places of his founding. So that it became proverbial.

Who spends more than he should,
Hath not to spend when he would.

If a man knew when things would be dear,
He need be a merchant but one year.

Would you live an angel's days?
Be honest, just, and wise always.

Enough's as good as a feast,
To one that's not a beast.

Early to bed, and early to rise,
Will make a man healthy, wealthy, and wise.

If you trust before you try,
You may repent before you die.

Wide will wear,
But narrow will tear.

One God—no more,
But friends good store.

I never saw an oft-removed tree,
Nor yet an oft-removed-family,
That throve so well as those that settled be.

There are no gains without pains;
Then plough deep, while sluggards sleep.

Up starts a churl that gathereth good;
From whence did spring his noble blood?

He that hath more smocks than shirts in a bucking,
Had need be a man of good forelooking.—CHAUCER.

Great wits to madness, sure are near allied,
And thin partitions do their bounds divide.

His wit got wings, and would have flown,
But poverty still kept him down.

When a musician has forgot his note,
He makes as though a crum stuck in his throat.

"The most haste the worst speed,"
Quoth the tailor to his long thread.

The good or ill hope of a good or ill life,
Is the good or ill choice of a good or ill wife.

When I did well, I heard it never;
When I did ill, I heard it ever.

He who will thrive, must rise at five;
He who has thriven, may sleep till seven.

The friend of the table,
Is very variable.—*French.*

Vessels large may venture more,
But little boats should keep near shore.

A light purse,
Is a heavy curse.

Such envious things the women are,
That fellow flirts they cannot bear.

Fond pride of dress is sure a very curse;
Ere fancy you consult, consult your purse.

For age and want save while you may;
No morning sun lasts a whole day.

Get what you can, and what you get hold;
'Tis the stone that will turn all your lead into gold.

He that gives his goods before he be dead,
Take up a mallet and knock him on the head.

Taken from the history of one John Bell, who, having given all his substance to his children, was by them neglected: after he died there was found a mallet, with this inscription:—
I, John Bell, leaves her a mell, the man to fell,
Who gives all to his bairns, and keeps nothing to himsell.

Many estates are spent in the getting
Since women, for tea, forsook spinning and knitting,
And men, for their punch, forsook hewing and splitting.

Who dainties love,
Shall beggars prove.

Wise men with pity do behold
Fools worship mules who carry gold.

They that have no other meat,
Bread and butter are glad to eat.

As your wedding-ring wears,
You'll wear off your cares.

Like blood, like goods, and like ages,
Make the happiest marriages.

SUMMARY

OF

ANCIENT PASTIMES, HOLIDAYS, CUSTOMS,

Ceremonies, and Superstitions.

PASTIMES AND HOLIDAYS.

"What is a gentleman without his recreations?"—*Old Play.*

In the Games and Diversions of a people, we may trace the distinguishing features of the national character; and the rude pastimes of our ancestors are a practical illustration of the courage and hardiness for which they were celebrated. Some of the old sports would be incompatible with the refinement of the present day, but others are of a nature less objectionable, and the memory of which is worthy of preservation. Many of the ancient Games and Holidays were rural festivities, commemorative of the return of the seasons, and not only innocent in themselves, but conducive to health and good-fellowship. Of this description were the May Games, the Harvest Supper, the Feast of Sheep Shearing, Midsummer-Eve rejoicings, and the celebration of the New Year: all these may be traced to the earliest times; indeed they are coeval with society, and the Feast of the Tabernacle among the Jews, and the ancient honours paid to Ceres, Bacchus, and Saturn by the heathens, were only analogous observances, under a different appellation.

A revival of some of the old Sports and Pastimes would, probably, be an improvement in national manners; and the modern attractions of *Rouge et Noir*, French hazard, *Roulette*, "blue ruin," and muddy porter, be beneficially exchanged for the more healthy recreations of former ages. "Worse practices within doors," as Stowe remarks, "it is to be feared, have succeeded the more open pastimes of the older time."

The recreations of our Saxon ancestors were such as were common among the ancient Northern nations; consisting mostly of robust exercises, as hunting, hawking, leaping, running, wrestling, and casting of darts. They were also much addicted to gaming; a propensity unfortunately transmitted, unimpaired, to their descendants of the present day. Chess was a favourite game with them, and likewise backgammon, said to have been invented about the tenth century. The Normans introduced the chivalrous games of tournaments and justs. These last became very prevalent, as we learn from a satirical poem of the thirteenth century, a verse from which has been thus rendered by Strutt in his "Sports and Pastimes:"

'If wealth, Sir Knight, perchance be thine,
In tournaments you're bound to shine;
Refuse—and all the world will swear,
You are not worth a rotten pear.'

When the military enthusiasm which characterised the middle ages had subsided, and chivalry was on the decline, a prodigious change took place in the manners of the people. Violent exercises grew out of fashion with persons of rank, and the example of the nobility was followed by other classes. Henry VII. Henry VIII. and James I. endeavoured to revive the ancient military exercises, but with only ephemeral success.

We learn from Burton, in his "Anatomy of Melancholy," what were the most prevalent sports at the end of the sixteenth century.* Hunting, hawking, running at rings, tilts and tournaments, horse-races and wildgoose chaces, were the pastimes of the gentry; while the lower classes recreated themselves at May Games, Wakes, Whitson Ales; by ringing of bells, bowling, shooting, wrestling, leaping, pitching the bar, playing with keel pins, coits, tronks, wasters, foils, football, balown, and running at the quintain. Speaking of the Londoners, Burton says, "They take pleasure to see some pageant or sight go by, as at a coronation, wedding, and such like solemn niceties; to see an ambassador or prince received and entertained with masks, shows, and fireworks." The following he considers common amusements, both in town and country—namely, "bull-baitings, and bear-baitings, in which our countrymen and citizens greatly delight and frequently use; dancers on ropes, jugglers, comedies, tragedies, artillery-gardens, and cock-fighting." The winter recreations consisted of cards, dice, tables, shovelboard, chess, the philosopher's game, shuttlecock, billiards, music, masks, dancing, ule-games, riddles, cross purposes, merry tales of knights-errant, thieves, witches, fairies, and goblins.

In addition to the May-games, morris-dancing, pageants,

* In his dry way, Old Burton says, "Cards, dice, hawkes, and hounds, are rocks upon which men lose themselves when they are improperly handled and beyond their fortunes." Hunting and hawking, he allows, are "honest recreations, and fit for some great men, but not for every base and inferior person, who, while they maintain their faulkoner, and dogs, and hunting nags, their wealth runs away with their hounds, and their fortunes fly away with their hawkes."

and processions, which were common throughout the kingdom, the Londoners had peculiar privileges of hunting, hawking, and fishing; they had also large portions of ground allotted to them in the vicinity of the city, for the practice of such pastimes as were not prohibited; and for those, especially, that were conducive to health. On the holidays, during the summer season, the young men exercised themselves in the fields with leaping, archery, wrestling, playing with balls, and practising with their wasters and bucklers. The city damsels had also their recreations, playing upon their timbrels, and dancing to the music, which they often practised by moonlight. One writer says, it was customary for the maidens to dance in presence of their masters and mistresses, while one of their companions played the music on a timbrel; and to stimulate them, the best dancers were rewarded with a garland; the prize being exposed to public view during the performance. To this custom SPENSER alludes,—

"The damsels they delight,
When they their timbrels smite,
And thereunto dance and carol sweet."

The London apprentices often amused themselves with their wasters and bucklers, before the doors of their masters. Hunting, with the Lord Mayor's pack of hounds, was a diversion of the metropolis, as well as sailing, rowing, and fishing on the Thames. Duck-hunting was a favourite recreation in the summer, as we learn from Strype.

Having thus given a general view of public amusements from an early period, I shall shortly describe some of the most popular pastimes, many of which have been either modified or supplanted by other recreations.

First, of the game of HAND-BALL, called, by the French, *palm-play*, because the exercise consisted in receiving the ball, and driving it back again with the palm of the hand. Formerly they played with the naked hand, then with a glove, which in some instances was lined; afterwards they bound cords and tendons round the hands to make the ball rebound more forcibly: hence the racket derived its origin. In the reign of Charles I. palm-play was very fashionable in France, being played by the nobility for large sums of money; when they had lost all they had about them, they would sometimes pledge a part of their dress, rather than

give up the game. In England it was a favourite pastime among the youth of both sexes, and in many parts of the kingdom, they played during the Easter holidays, for tansy cakes. It is still played, though under a different name, and probably under a different modification of the game; it is now called FIVES.

STOOL-BALL is frequently mentioned by the writers of the last century, but without any description of the game. Dr. Johnson describes it as a play, where balls are driven from stool to stool, but does not say in what manner, or to what purpose. It seems to have been a game more appropriated to the women than to the men, but occasionally played by both sexes, as appears from the following song, written by D'Urfey to the play of Don Quixote:

"Down in a vale, on a summer's day,
All the lads and lasses met to be merry;
A match for kisses at *stool-ball* to play,
And for cakes, and ale, and cider, and perry.
Chorus. Come all, great, small, short, tall, away to stool-ball."

FOOT-BALL was formerly much in vogue among the common people, though of late years it has fallen into disrepute, and is little practised. Many games with the ball require the assistance of a club or bat, and probably the most ancient is that well-known game in the North, under the name of GOFF. It requires much room to play this game properly, therefore it is rarely seen in the vicinity of the metropolis. PALL-MALL had some resemblance to Goff. The game consisted in striking a round box ball with a mallet, through two high arches of iron, one at each end of the alley; which he that could do at the fewest blows, or at the number agreed upon, wins. It was a fashionable amusement in the reign of Charles II. and a well-known street, then a walk in St. James's Park, derived its name from Charles and his courtiers there playing at *mall:* the denomination mall, being evidently derived from the mallet or wooden hammer used by the players.

The noble game of CRICKET has superseded most of the ancient ball-games, and this is now so frequent a pastime among all ranks, that it does not require illustration.

RUNNING AT THE QUINTAIN is a game of great antiquity.

The quintain at first was nothing more than the trunk of a tree or post, set up for the purpose of tyros in chivalry. In process of time, the diversion was improved, and the resemblance of a human figure, carved in wood, was introduced. To render the appearance of this figure more formidable, it was generally made in the likeness of a Turk or Saracen, armed at all points, bearing a shield upon his left arm, and a sword in his right. The quintain thus fashioned was placed upon a pivot, and so constructed as to move round with great facility. In running at the figure, it was necessary for the horseman to direct his lance with great adroitness, and make his stroke upon the forehead between the eyes, or upon the nose; for if he struck wide of these parts, especially upon the shield, the quintain turned about with velocity, and if he was not exceedingly careful would give him a severe blow on the back with the wooden sabre held in the right hand, which was considered highly disgraceful to the performer, while it excited the laughter of the spectators.

The exercise of the quintain was practised in London in summer, and in winter, but especially about Christmas. Stowe relates, he had seen the quintain set on Cornhill, where "the attendants of the lords of merry disports have ran, and made great pastime." Tilting or running at the ring, was evidently a sport derived from the quintain.

Hock-Day was once a popular holiday, mentioned by Matthew Paris and other ancient writers. It was usually kept about Easter, and distinguished by various sportive pastimes, in which the men and women, divided into parties, were accustomed to bind and draw each other with ropes. Hock-day was generally observed, so late as the sixteenth century.

Sheep-Shearing and the Harvest-Home were both celebrated in ancient times, with feasting and rustic sports: at the latter the masters and servants used to sit down at the same table, to a plentiful regale, and spend the night in dancing and singing, without distinction. At the present day, excepting a dinner, or more frequently a supper, at conclusion of sheep-shearing and harvest, we have little remains of these great rural festivals.

The advent of the New Year is still marked by the observance of some old customs; the old year being considered

well ended by copious libations, and the new by sending presents, termed New-Year gifts, to friends and acquaintance. Young women formerly went about with the famous *Wassail bowl*; that is—a bowl of spiced ale, on New-year's eve, with some verses which were sung by them in going from door to door.

Fairs were formerly a greater kind of market, to which people resorted periodically, for the purchase of all kinds of necessaries for the ensuing year. One of the chief of them was that of St. Giles's Hill, near Winchester: it was at first for three days, but afterwards by Henry III. prolonged to sixteen days. Its jurisdiction extended seven miles round; comprehending even Southampton, then a capital trading town. A toll was levied on all merchandize brought to the fair, the produce of which had been given by the Conqueror to the bishop of Rochester.

Fairs were often the anniversary of the dedication of a church, when tradesmen used to sell their wares in the churchyard; as at Westminster, on St. Peter's day; at London, on St. Bartholomew's; at Durham, on St. Cuthbert's day. They have long been on the decline in public estimation. Southwark fair, May fair, and St. James's fair, in the city of Westminster, were suppressed at the beginning of the last century; and if the present hostility of the magistrates continues to these annual assemblages, few will shortly remain in the villages and hamlets round the metropolis.

May-Games are of great antiquity, and were formerly generally celebrated, especially in the metropolis. Stowe says, on May-day, in the morning, the citizens used to walk "into the sweet meadows and green woods, there to rejoice their spirits with the beauty and savour of sweet flowers;" and he gives an account of Henry the Eighth's riding a Maying from Greenwich to Shooter's hill, with Queen Catherine, accompanied with many lords and ladies. He further says, that "every parish, and sometimes two or three parishes, joining together, had their Mayings, and did fetch in May-poles, with divers warlike shows, with good archers, morris dancers, and other devices for pastime, all the day long; and, towards evening, they had stage plays and bonfires in the streets." It was a custom to elect a lord and lady

of the May, who presided over the sports. Robin Hood and his merry companions were personified in appropriate dresses, and added much to the pageantry of the May-games. He presided as lord of the May, and a female, or man habited like a female, called the Maid MARIAN, his faithful mistress, was the lady of the May. The May-pole, in some villages, stood the whole year without molestation. The only remains of May-games in the south is Jack-in-the-Green, who still parades the streets; though a very trumpery representation of the old sports.

The WHITSUNTIDE HOLIDAYS were celebrated by various pastimes and drolleries. Strutt says, that at Kidlington in Oxfordshire, a fat lamb was provided; and the maidens of the town, having their thumbs tied behind them, were permitted to run after it; and she who, with her mouth, took hold of the lamb, was declared the Lady of the Lamb; which being killed and cleaned, but with skin hanging upon it, was carried in procession before the lady and her companions to the green, attended with music, and a morris dance of men, and another of women. The rest of the day was spent in mirth and glee.

COUNTRY WAKES are the last rural holiday I shall notice: they were generally observed in the northern and southern parts of the kingdom, consisting of feasting, dancing on the green, wrestling, and cudgel-playing. They were originally intended to commemorate the dedication of the parish church, when the people went to pray with lighted torches, and returned to feast the remainder of the night.

To these rural pastimes and ancient sports succeeded the less healthy amusements of balancing, tumbling, and juggling—the tricks performed by bears, monkeys, horses, and dancing dogs. Astley's Amphitheatre and the Royal Circus exhibited feats of equestrianship. Music began to form a principal ingredient in popular amusements, and Vauxhall, Ranelagh, Sadler's Wells, and the Marybonne Gardens, were the chief marts for recreation. These, with the great attraction and variety of dramatic entertainments, and a more sedulous devotion to cards, dice, and billiards, have continued, to the present day, the prevalent amusements.

CUSTOMS AND CEREMONIES.

MANY of our ancient customs and ceremonies may be traced to the remotest period and the most distant nations; and few but have had their origin prior to the time of the Reformation. I shall briefly describe a few of the most remarkable, premising that the facts are chiefly collected from the curious and interesting work of the late Mr. Brand, on "Popular Antiquities."

On MIDSUMMER-EVE, fires were lighted, round which the old and young amused themselves in various rustic pastimes. In London, in addition to the bonfires, every man's door was shaded with green birch, long fennel, Saint John's wort, and white lilies; ornamented with garlands of flowers. The citizens had, also, lamps of glass, with oil burning in them all night; and some of them hung out branches of iron, curiously wrought, containing hundreds of lamps lighted at once, which made a very splendid appearance. On these occasions, Stowe says, New Fish-street and Thames-street were peculiarly brilliant.

It is a ceremony, says Browne, never omitted among the vulgar, to draw lots which they term Valentines on the eve before Valentine-day. The names of a select number of one, with an equal number of the other, sex, are put into some vessel; and, after that, every one draws a name, which for the present is called their Valentine, and is looked upon as a good omen of their being man and wife afterwards. Brand says, the custom of choosing Valentines was a sport practised in the houses of the gentry in England, so early as the year 1476.

In the North of England, the Monday preceding Shrove-Tuesday, or Pancake Tuesday, is called COLLOP MONDAY; eggs and collops forming a principal dish at dinner on that

day, as pancakes do on the following, from which custom they derive their names. It would seem, that on Collop Monday they took their leave of flesh in the papal times, which was formerly prepared to last during the winter by salting, drying, and being hung up. Slices of this kind of meat are, to this day, called collops in the North; whence they are called steaks when cut off fresh, or unsalted flesh.

Hallow Eve, called, in the North, Nut-crack Night, is the vigil of All-Saints' Day, which is on the first of November; when it is the custom, in the north of England, to dive for apples, or catch at them, suspended from a string, with their mouths only, their hands being tied behind their backs. In Scotland, the young women determine the figure and size of their husbands, on Hallow Even, by drawing cabbages, blindfold; and, like the English, fling nuts into the fire. Burning the nuts answers also the purpose of divination. They name the lad and lass to each particular nut as they put them into the fire; and, accordingly as they burn quietly together, or start from beside each other, the course and issue of the courtship will be. In Ireland, the young women put three nuts upon the bar of the grates, naming the nuts after the lovers. If a nut cracks, or jumps, the lover will prove unfaithful; if it begins to blaze or burn, he has a regard for the person making the trial. If the nuts, mentioned after the girl and her sweetheart, burn together, they will be married. A similar mode of divination, by means of a peascod, is described by Gay.

> "As peascods once I pluck'd, I chanc'd to see
> One that was closely fill'd with three times three;
> Which when I cropp'd, I safely home convey'd,
> And o'er the door the spell in secret laid;—
> The latch moved up, when who should first come in,
> But, in his proper person,—Lubberkin!"

The election of a Boy Bishop on St. Nicholas' Day is one of the most singular customs of former times. In cathedrals, the Boy Bishop was elected from among the children of the choir. After his election, being completely apparelled in the episcopal vestments, with a mitre and crozier, he bore the title and state of a bishop, and exacted ceremonial obedience from his fellows, who were habited like priests. What is most strange, he took possession of the church, and, except mass, performed all the ceremonies and offices. At Salisbury,

the Boy Bishop had the power of disposing of such prebends as happened to be vacant in the days of his episcopacy; and if he died in his high office, the funeral honours of a bishop, with a monument, were granted to him. His office and authority lasted from the 6th to the 28th of December.

This ceremony is said to have been in honour of St. Nicholas, the patron of scholars. Such a show, at the present day, would have been deemed somewhat of a burlesque, or even blasphemous parody on the Christian religion. The show of the Boy Bishop was abolished by a proclamation in 1542, more from its absurdity than impiety.

The MONTEM, AT ETON, bears some resemblance to the preceding pageant; modified, in conformity with the altered feelings of the times, from a religious to a military spectacle. The Montem takes place on Tuesday in Whitsun week, when the Eton scholars go in military procession, with drums and trumpets, to Salt-hill. The scholars of the superior classes dress in the uniform of captain, lieutenant, or other regimental officer; which they obtain from London. The procession begins with marching three times round the school-yard; from thence to Salt-Hill, where one of the scholars, dressed in black with a band, as chaplain, reads certain prayers: after which a dinner, dressed in the college kitchen, is provided by the captain for his guests at the inn there; the rest getting a dinner for themselves at the other houses of entertainment. The price of the dinner in Huggett's time was 10s. 6d. and 2s. 6d. more for salt-money. The dinner being over, they march back, in the order they came, into the school yard, round which they march three times, when the ceremony is concluded.

The motto on the colours is, *Pro More et Monte.* Every scholar, who is no officer, marches with a long pole, two and two. Before the procession begins, two of the scholars, called salt-bearers, dressed in white, with a handkerchief of salt in their hands, and attended each with some sturdy young fellow, hired for the occasion, go round the college, and through the town, and from thence up into the high road, offering salt to all, but scarcely leaving it to their choice, whether they will give or not; for money they will have, if possible, and that even from servants. The contributions thus levied are very considerable; in 1793 they amounted to 1000*l.*, but that was an unusual sum, the average being about 500*l.* The salt money paid by the king on this occasion is 100

guineas. The custom of offering salt is differently explained: it is supposed to be an emblem of learning; and the scholars, in presenting it to passengers, and asking money, engage to become proficient therein.

Royal-Oak Day, as every one knows, commemorates the escape of Charles the Second from his pursuers, after the battle of Worcester. Brand relates, that he remembered a taunting rhyme, with which the boys at Newcastle-upon-Tyne used to insult such persons as they met on that day, who had not oak leaves in their hats:

"Royal oak,
The Whigs to provoke."

To this was a retort courteous by others, who contemptuously wore plane-tree leaves, of the same homely diction:

"Plane-tree leaves;
The Church-folk are thieves."

The royal oak, at a short distance from Boscobel-house, was standing in Dr. Stukeley's time (1724,) enclosed with a brick-wall, but almost cut away in the middle by travellers, whose curiosity led them to see it. Charles, after the Restoration, visiting the place, carried away some of the acorns and set them in St. James's Park, and used to water them himself.

The Passing Bell was anciently rung for two purposes: one, to bespeak the prayers of all good Christians for a soul just departing; the other, to fright away the evil spirits who stood at the bed's-foot, and about the house, ready to seize their prey; or, at least, to molest and terrify the soul in its passage: but by the ringing of that bell they were kept aloof; and the soul, like a hunted hare, gained the start, or had what by sportsmen is called *law*. Hence, perhaps, exclusive of the additional labour, was occasioned the high price demanded for tolling the greater bell of the church; for that being louder, the evil spirits must go farther off; it would likewise procure the deceased a great number of prayers.

Mothering Sunday, or Mid-Lent Sunday, is the day on which the people used to visit their mother church, and make their offerings at the high altar. The only remains of this custom is the practice of going to visit parents on Mid-lent Sunday.

"APRIL with FOOLS, and MAY with bastards blest."
CHURCHILL.

A custom, says *The Spectator*, prevails every where amongst us on the first of April, when every body strives to make as many fools as he can. The wit consists chiefly in sending persons on what are called sleeveless errands, for the *History of Eve's Mother*, for *Pigeon's milk*, with similar ridiculous absurdities. The French call the person imposed upon, a *Poisson d'Avril*, "an April fish," who we term an April fool. In the North of England, person thus imposed upon are called "April Gowks:" Gowk being the word for a cuckoo; metaphorically, a fool. In Scotland, they send silly people from place to place, by means of letter, in which is written:

"On the first day of April,
Hunt the Gowk another mile!"

Similar fooleries prevail in Portugal, as we learn from Mr. Southey. "On the Sunday and Monday," says he, "preceding Lent, as on the first of April, in England, people are privileged here (Lisbon) to play the fool. It is thought very jocose to pour water on any person who passes, or throw water on his face; but to do both is the perfection of wit."

Mr. Brand has not ascertained the origin of All-Fool's day. It has been stated, it arose from the custom of letting all the insane persons be at large on the first of April, when the boys amused themselves by sending them on ridiculous errands.

MAUNDAY THURSDAY is the Thursday before Easter, and is the Thursday of the poor, from the French *mendier*, "to beg." It was formerly the custom of the Kings of England to wash the feet of poor men, in number equal to the years of their reign, in imitation of the humility of our Saviour; and give them shoes, stockings, and money. James the Second was the last king who performed this in person. The custom of giving alms is still continued.

The SHAMROCK is said to be worn by the Irish on St. Patrick's Day, in memory of the means resorted to by their patron Saint, to convert them to Christianity. When St. Patrick landed near Wicklow, the natives were ready to stone him for attempting an innovation in the religion of their ancestors.

He requested to be heard, and explained to them, that God is an omnipotent spirit, who created heaven and earth, and that the Trinity contained the Unity: but they were reluctant to give credit to his words. St. Patrick then plucked a trefoil, or three-leaved grass with one stalk, exclaiming, "Is it not as possible for the Father, Son, and Holy Ghost, to be in one, as for these three leaves to grow upon a single stalk!" Then the Irish were immediately convinced of their error, and were solemnly baptized by St. Patrick.

It was a general custom, and is still observed in some parishes, to go round the bounds and limits of the parish, on one of the three days before HOLY THURSDAY; when the minister, accompanied by his churchwardens and parishioners, were wont to deprecate the vengeance of God, beg a blessing upon the fruits of the earth, and preserve the rights and boundaries of the parish. It is supposed to have been derived from the ancients, in imitation of the feast called *Terminalia*, which was dedicated to the god Terminus, whom they considered the guardian of fields and landmarks, and the preserver of friendship and peace. In London, these parochial perambulations are still kept up on Holy Thursday. Hooker, author of *Ecclesiastical Polity*, would by no means omit the customary procession; persuading all, both rich and poor, if they desired the preservation of love, and their parish rights and liberties, to accompany him in his perambulation.

The custom of electing municipal officers and magistrates at MICHAELMAS is still observed, as well as the old fare of a roast goose to dinner. Perhaps no reason can be given for this latter custom, but that Michaelmas day was a great festival, and stubble geese at that time were plentiful and good:

> "Geese now in their prime season are,
> Which, if well roasted, are good fare."
> POOR ROBIN'S ALMANACK, 1695.

Some ascribe the eating of goose at Michaelmas, to the circumstance, that on that day Queen Elizabeth received the news of the defeat of the Spanish Armada, while she was eating a goose; and to commemorate the event, she ever afterwards dined on that day on a goose. But, as Brand observes, this is a strong proof that the custom prevailed at court even in Queen Elizabeth's time. In Denmark, where the harvest is later, every family has a roasted goose for supper on St. Martin's eve.

CHRISTMAS CUSTOMS.

ENGLAND was always famous among foreigners for the celebration of Christmas, at which season they admitted sports and pastimes, not known in other countries.

"At the feast of Christmas," says Stowe, "in the King's court, wherever he chanced to reside, there was appointed a LORD OF MISRULE, or master of merry disports: the same merry fellow made his appearance at the house of every nobleman and person of distinction; and, among the rest, the lord mayor of London, and the sheriffs, had their lords of misrule, ever contending, without quarrel or offence, who should make the rarest pastime to delight the beholders." The society of Lincoln's Inn had an officer chosen at this season, who was honoured with the title of *King of Christmas Day*, because he presided in the hall on that day, with his marshal and steward to attend him. The marshal, in the absence of the monarch, was permitted to assume his state; and upon New-Year's day he sat as king in the hall, when the master of the revels, during the time of dining, supplied the marshal's place.

The custom of going a-begging, called HAGMENA, a few nights before Christmas, singing Christmas carols, and wishing a happy New Year, is still followed in the North of England. They get, in return, apples, nuts, refreshments, and money. *Mumming* is another Christmas drollery, which consists in men and women changing clothes; and, so disguised, going from one neighbour's house to another, partaking of Christmas cheer.

On the night of Christmas Eve, it was formerly the practice to light up candles of an uncommon size, called Christmas candles, and lay a log of wood on the fire, called a *Yule Clog*, to illuminate the house, and turn, as it were, day into night. In the Latin, or Western church, Christmas was called the Feast of Lights.

The forms of the TWELFTH DAY vary in different countries,

yet all agree in the same end, to do honour to the Eastern Magi, who are supposed to have been of royal dignity. It is in the South of England where the customs of this day are most prevalent. They are thus described by Brand. After tea, a cake is produced, and two bowls, containing the fortunate chances for the different sexes. The host fills up the tickets, and the whole company, except the king and queen, are to be ministers of state, and maids of honour, or ladies of the bedchamber. Often the host and hostess, more by design than accident, become king and queen. The twelfth-cake was made formerly of plums, with a bean and pea:—who found the former, was king; who got the latter, was queen. The chusing of a king and queen, by a bean in a piece of divided cake, was formerly a common Christmas gambol in both the universities.

CHRISTMAS BOXES are derived from a custom of the ancients, of giving New Year's Gifts. In papal times, the priests had their Christmas box; in which were kept the sum they levied on the people for prayers, and granting absolution for sins.

Decking houses and churches with ever-greens is another custom of pagan origin. The ancient Druids decked their houses with holly and ivy in December, that the sylvan spirits might repair to them, and remain unnipped by the frost and cold winds till a milder season had renewed the foliage of their favourite abodes.

But for a more particular account of Christmas customs and festivities we must refer the reader to Mr. Brand's large work, or to Washington Irving. I shall conclude with a good old Christmas carol from *Poor Robin's Almanack*, for 1695, and preserved in Brand's POPULAR ANTIQUITIES.

A CHRISTMAS SONG.

Now thrice welcome, Christmas,
Which brings us good cheer:
Minc'd pies and plum-pudding,
Good ale, and strong beer;
With pig, goose, and capon,
The best that may be:
So well doth the weather
And our stomachs agree.

Observe how the chimneys
Do smoak all about ;
The cooks are providing
For dinner, no doubt ;
But those on whose tables
No victuals appear,
O may they keep Lent
All the rest of the year !

With holly and ivy,
So green and so gay,
We deck up our houses,
As fresh as the day ;
With bays and rosemary,
And laurel complete ;
And every one now
Is a king in conceit.

* * *

But as for curmudgeons
Who will not be free,
I wish they may die
On a three-legged tree !

POPULAR SUPERSTITIONS.

It would occupy a large volume merely to enumerate the superstitious practices still prevalent in different parts of the country, many of which are observed in the metropolis; and even well-educated persons will call to mind with what avidity in childhood they listened to nursery tales of giants, dwarfs, ghosts, fairies, and witches. The effect of these juvenile impressions are not easily got the better of, and the impressions themselves rarely, if ever, forgotten.

To doubt, in former times, the power of charms, and the veracity of omens and ghost-stories, was deemed little less than atheism; and the terror caused by them, frequently embittered the lives of persons of all ages; by almost shutting them out of their own houses, and deterring them from going abroad after dark. The room in which the head of a family died was for a long time untenanted; particularly if they died without a will, or were supposed to have entertained any particular religious opinion. If any disconsolate old maiden or love-crossed bachelor happened to despatch themselves in their garters, the room where the fatal deed was perpetrated was rendered for ever after uninhabitable, and not unfrequently nailed up. If a drunken farmer, says Grose, returning from market, fell from Old Dobbin and broke his neck—or a carter, in the same predicament, tumbled from his cart or waggon, and was killed by it—that spot ever after was haunted and impassable: in short, there was scarcely a bye-lane or cross-way, but had its ghost, who appeared in the shape of a headless cow or horse; or, clothed all in white, glared, with baleful eye, over some lonely gate or stile. Ghosts of higher degree rode in coaches, drawn by six headless horses, and driven by a headless coachman and postillion. Almost every manor-house was haunted by some of its former masters or mistresses, where, besides other noises, that of telling money was distinctly heard: and as for the church-

yards, the number of ghosts that swarmed there, according to the village computation, equalled the living parishioners, and to pass through them was a far more perilous enterprise than the storming of Badajos!

Terrible and inconvenient as these superstitions might be, they were harmless compared with the dreadful consequences resulting from a belief in WITCHCRAFT—which even made its way into our courts of justice; and it is with horror we read of hundreds of innocent persons entitled, by age and infirmities, to protection and indulgence, immolated, with all the forms of law, at the shrine of universal Ignorance! Artful priests, to advance the interests of their religion, or rather their own emolument, pretended to have power to cast out devils from demoniacs and persons bewitched, and for this purpose suborned worthless people to act the part of persons possessed; and to suffer the evil spirits to be cast out by prayers and sprinkling with holy water. To perform their parts they counterfeited violent fits and convulsions, on signs given them; and, in compliance with the popular notions, vomited up crooked nails, pins, needles, coals, and other rubbish, privately conveyed to them. Fortunately, these combinations were at length discovered and exposed; but it is an astonishing fact, that in New England there were, at one time, upwards of three hundred persons all imprisoned for witchcraft.

Confuted and ridiculed as these opinions have lately been, the seeds of them are still widely diffused, and at different times have attempted to spring up, as in the Cock-lane Ghost, the noises at Stockwell, and the Sampford Ghost. So recently as in the last reign, in the centre of England, at Glen in Leicestershire, two old women were actually thrown into the river by the populace, to ascertain, by their sinking or swimming, whether they were witches! Have we not even at the present day the pretended miracles of Prince Hohenloe, and do we not daily read of the horrid cruelties perpetrated in Ireland, under the pretence of casting out evil spirits? How, indeed, can we doubt the wide diffusion of popular superstitions, when it is notorious, that men of first-rate education and intellect have been believers therein! Dr. Johnson was a scrupulous observer of signs, omens, and particular days; Addison was a half-believer, at least, in ghosts; John Wesley saw or heard several apparitions; and at this very time we have the POET LAUREATE and SIR WALTER SCOTT endea-

vouring to revive all the ancient phantasmagoria of elves, fairies, witches, giants, and dwarfs,—not forgetting the philosopher's stone, and the sublime mysteries of Jacob Behmen!

GHOSTS.

These are supposed to be the spirits of persons deceased; who are either commissioned to return for some especial errand, such as the discovery of a murder; to procure restitution of lands, unjustly withheld from an orphan or widow—or, having committed some injustice whilst living, cannot rest till that is redressed. Sometimes their earthly mission is to inform their heir in what secret place, or private drawer in an old trunk, they had hidden the title-deeds of the estate; or where in troublesome times they had buried their money or plate. Some ghosts of murdered persons, whose bodies have been secretly buried, cannot be at ease till their bones have been grubbed up, and deposited in consecrated ground, with all the rites of Christian burial.

Ghosts are supposed to be mere aërial beings, that can glide through a stone wall, a key-hole, or even the eye of a tailor's needle. They usually appear about midnight, seldom before it is dark; though some audacious spirits have appeared even by day-light:—but of these there are few instances, and those mostly Ghosts that have been laid in the Red Sea, and whose term of imprisonment had expired: these, like felons returned from Botany Bay, are said to return more daring and troublesome than before. Dragging chains is not the fashion of English Ghosts; chains and black vestments being chiefly the habiliments of foreign sprites, seen in the dominions of the *Holy Alliance:* living or dead English spirits are free! One solitary instance occurs of an English Ghost dressed in black, in the well-known ballad of William and Margaret:

> And clay-cold was her lily hand,
> That held her *sable shroud.*

This, however, is conjectured to be merely a poetical licence, used for the bold contrast—the essence of the picturesque—of *lily* to *sable.*

If, during the time of an apparition, there is a lighted candle in the room, it burns deeply blue: this is so universally

admitted, that many first-rate philosophers have busied themselves in accounting for it, without once doubting the truth of the fact. Dogs have the faculty of seeing spirits, which they evince by whining and creeping close to their masters. Whether pigs—who are known to have a peculiar organ of vision for seeing the wind—are equally gifted, has not yet been ascertained. Their coming is usually announced by a variety of loud and dreadful noises, sometimes rattling in the hall like the trundling of bowls or cannon balls, or the shooting of a chaldron of Newcastle coals. At length, the door flies open, and the spectre stalks slowly up to the bed's foot, and opening the curtain, looks steadfastly at the person in bed, by whom it is seen and no other; a Ghost never appearing to more than one person at once. Agreeably to ghostly etiquette—a spirit must never speak first—so that the party must begin by demanding, in the name of the Three Persons of the Holy Trinity, who it is, and what is its business, which it may be necessary to repeat three times; after which it will, in a low and hollow voice, declare its satisfaction at being spoken to, and desiring the party not to be afraid. It then enters into its narrative, which being completed, it usually vanishes in a flash of light; in which case some Ghosts have been so courteous as to desire the party to shut their eyes: sometimes its departure is attended with heavenly music. During the narration, a Ghost must not be interrupted;

"List! list! list! oh! list!"

is the injunction of Hamlet's father. Questions respecting their present state, or any of their former acquaintance, are seldom answered; spirits being most probably restrained by certain rules and regulations, from divulging the secrets of their prison house.

Sometimes Ghosts appear and disturb a house, without deigning to give any reason for so doing: with these, the shortest and only way is to exorcise them; or, as the vulgar term is, *lay them*. For this purpose there must be two or three clergymen, and the ceremony must be performed in Latin; a language that strikes the most audacious Ghost with terror. A Ghost may be laid for any time less than a hundred years, and in any place or body, full or empty—a solid oak—the pummel of a saddle—a bodkin—a barrel of beer, if yeoman or simple gentleman—or a pipe of wine, if an esquire, justice, or member of parliament. But of all places, the most common, and what a Ghost least likes, is the Red Sea; it

has been related, in many instances, that Ghosts have most earnestly besought the exorcists not to confine them in that abominable place.

In cases of murder, a Ghost, instead of going to Sir Richard Birnie or some other justice, or to the nearest relation of the person murdered, appears to some poor labourer, who knows none of the parties, draws the curtains of some old nurse, or alms-woman, or merely hovers round the place where the body is deposited. Another feature in their conduct is their fondness for *low company* and melancholy places; they rarely visit persons of fashion and education, or scenes of life and gaiety—their favorite associates are children, old women, and rustics—and old manor houses, ruined castles, church yards, and obscure villages, their places of resort. It would be presumptuous to scrutinize the motives of such high personages: they have, doubtless, forms and customs peculiar to themselves.

WITCHES.

A WITCH is universally a poor, infirm, superannuated old woman; who, being in great distress, is tempted by a man clothed in a black coat or gown; sometimes, also, as in Scotland, wearing a bluish band and hand-cuffs—a kind of turn-up linen sleeve: the sable gentleman promises, if she will sign a contract to become his, both soul and body, she shall want for nothing, and that he will revenge her upon all her enemies. The agreement being concluded, he gives her some trifling sum of money, from half a crown down to fourpence, to bind the bargain; then cutting or pricking her finger, causes her to sign her name, or make a cross as her mark, with her blood, on a piece of parchment: what is the form of these contracts is no where mentioned. In addition to this signature, in Scotland, the Devil made the witches put one hand to the sole of their foot, and the other to the crown of their head, signifying they were entirely his. In making these bargains, there is sometimes a great deal of haggling, as is instanced in the negociation between OLIVER CROMWELL and the Devil, before the battle of Worcester, related in Echard's History of England. Before the Devil quits his new recruit, he delivers to her an imp or familiar, and sometimes two or three; they are of different shapes and forms,

some resembling a cat, others a mole, a miller fly, or some other insect or animal: these are to come at her call, to do such mischief as she shall command, and, at stated times of the day, suck her blood, through teats, on different parts of her body. Feeding, suckling, or rewarding these imps was, by law, declared FELONY.

Sometimes a Witch, in company with others of the sisterhood, is carried through the air on brooms or spits to distant meetings or sabbaths of Witches; but for this they must anoint themselves with a certain magical ointment given them by the Devil. At these meetings they have feasting, music, and dancing; the Devil himself sometimes condescending to play on the great fiddle, or on the pipe or cittern. When the meeting breaks up, they all have the honour of kissing Satan's posteriors, who, for that ceremony, usually assumes the form of a he-goat; though in Scotland it was performed when he appeared in the human shape, with a bluish band and ruff.

Witches show their spite by causing the object of it to waste away in a long and painful disease, with a sensation of thorns stuck in the flesh: when a less fatal revenge will satisfy them, they make their victims swallow pins, old nails, dirt, and trash of all sorts, invisibly conveyed to them by their imps. Frequently they show their hate by drying cows and killing oxen: for slight offences they prevent butter from coming in the churn, or beer from working. To vex the squire, the parson, or justice, they transform themselves into the shape of a hare, and lead the hounds and huntsmen a long and fruitless chase.

There are various tests for discovering a Witch. One, by weighing her against the church bible, which, if she is guilty, will preponderate: another, by making her say the Lord's Prayer, which no Witch is able to do correctly. A Witch cannot weep more than three tears, and that only out of the left eye: this want of tears was considered, even by some learned judges, as a decisive proof of guilt. Swimming them is the most infallible ordeal: strip them naked and cross bound, the right thumb to the left toe, and the left thumb to the right toe: thus prepared, throw them into a pond or river, in which, if guilty, they cannot sink; for having, by their compact with the Devil, renounced the benefit of the water of baptism, that element renounces them, and refuses to receive them into its bosom.

On meeting a Witch, it is advisable to take the wall of

her in a town or street, and the right hand of her in a lane or field; and whilst passing her to clench both hands, doubling the thumb beneath the fingers: this will prevent her power at that time. It is well to salute a Witch with civil words, on meeting her, before she speaks: do not receive any thing from her, but you may present her with a few half-pence without injury.

Some persons, born under particular planets, have the power to distinguish Witches at first sight. One of these gifted individuals, named Matthew Hopkins, with John Stern and a woman, were, in 1644, permitted to explore the counties of Essex, Suffolk, and Huntingdon, with a commission to discover Witches, receiving twenty shillings from each town they visited. Many persons were pitched upon by them, and through their means convicted. Till at length some gentlemen, out of indignation at Hopkins's barbarity, tied him in the manner he had bound others, thumbs and toes together; in which state putting him in the water, he swam! this cleared the country.

A perusal of the famous statute of James I., will shew that a belief of most of the facts above recited was not confined to the populace. By this act, any person convicted of witchcraft, or any of the practices I have mentioned, was sentenced to a year's imprisonment and pillory; for the second offence, DEATH. This memorable specimen of the philosophy of the age, was not repealed till the ninth year of the reign of George I.

A SORCERER OR MAGICIAN.

A SORCERER differs from a Witch in this: a Witch derives all her power from a compact with the Devil; a Sorcerer commands him and the infernal spirits, by his skill in powerful charms and invocations; and also soothes and entices them by fumigations: for the devils are observed to have delicate nostrils, abominating and flying some kind of stinks; witness the flight of the evil spirit into the remote parts of Egypt, driven by the smell of a fish's liver, burned by Tobit. They are also found to be peculiarly fond of certain perfumes; insomuch that Lilly informs us, that one Evans having roused a spirit, at the request of Lord Bothwell and Sir Kenelm Digby, and forgetting a suffumigation, the

spirit, vexed at the neglect, snatched him from his circle, and carried him from out his house in the Minories, into a field near Battersea!

Sorcerers do not always employ their art to do mischief; but, on the contrary, frequently exert it to cure diseases inflicted by Witches; to discover thieves; recover stolen goods; to foretel future events, and the state of absent friends. They raise spirits, and perform other secrets of their calling, by means of the circle, a beryl, a virgin, or a man undefiled with woman:—See the "Dæmonologia" of James I.

FAIRIES

Are a sort of intermediate beings between men and spirits, having bodies, with the power of rendering them invisible, and of passing through all sorts of enclosures. They are remarkably small of stature, with fair complexions, whence they obtained their name. Both male and female are generally clothed in green; and frequent groves, mountains, the sunny side of hills, and green meadows, where they amuse themselves with dancing, hand in hand, in a circle, and by moon light. The traces of their feet are visible next morning on the grass, and are commonly called Fairy Rings or Circles.

Fairies have all the passions and wants of men, but are great lovers of cleanliness and propriety; for the observance of which, they frequently reward servants, by dropping money in their shoes: they likewise severely punish sluts and slovens by pinching them black and blue. They oft change their weakly and starveling elves or children, for the more robust offspring of men. But this can only be done before baptism, for which reason, it is still the custom in the Highlands to watch by the cradle of infants till they are christened. The term *Changeling*, now applied to one almost an idiot, attests the current belief of these mutations.

Some Fairies dwell in mines, and in Wales nothing is more common than these subterraneous spirits, called *knockers*, who good-naturedly point out where there is a rich vein of lead or silver.

In Scotland there were a sort of domestic Fairies, from their sun-burnt complexions called *Brownies*: these were extremely useful, performing all sorts of domestic drudgery.

SECOND SIGHT.

So called, from being a supplemental faculty added to that of common vision, whereby certain appearances, predictive of future events, present themselves suddenly before persons so gifted, without any desire on their part to see them. Some make this faculty hereditary in cestain persons. It is a superstition confined to the Highlands of Scotland, the Western Isles, the Isle of Man, and some parts of Ireland.

OMENS, CHARMS, AND DIVINATION.

A SCREECH-OWL, flapping its wings against the windows of a sick person's chamber, or screeching at him, portends death.

A coal, in the shape of a coffin, flying out of the fire to any particular person, denotes his death is not far off. A collection of tallow rising up against the wick of a candle, is styled a Winding-sheet, and deemed an omen of mortality.

Any person fasting on Midsummer Eve, and sitting in the church porch, will, at midnight, see the spirits of the persons of the parish who will die that year, come and knock at the church door in the order and succession in which they will die.

Any unmarried woman fasting on Midsummer Eve, and at midnight laying a clean cloth, with bread, cheese, and ale, and sitting down, as if going to eat—the street door being left open—the person whom she is afterwards to marry, will come into the room and drink to her by bowing, afterwards fill the glass, make another bow, and retire.

The same important fact may be ascertained another way: At the first appearance of the New Moon, next after New Year's Day—though some say any other New Moon is as good—go out in the evening, and stand over the spars of a gate or stile, and, looking on the moon, repeat the following lines:

> "All hail to the Moon! all hail to thee!
> I pr'ythee, good Moon, reveal to me,
> This night, who my husband must be."

Then go directly to bed, and you will dream of your future husband.

A slice of the bride-cake, thrice drawn through the wedding ring, and laid under the head of an unmarried man

or woman, will make them dream of their future wife or husband.

To discover a thief, take a sieve and shears; stick the points of the shears in the wood of the sieve, and let two persons support it, balanced upright with their two fingers: then read a chapter in the Bible, and afterwards ask St. Peter and St. Paul if a certain person, naming all you suspect, is the thief. On naming the real thief, the sieve will turn suddenly round.—N. B. This receipt may be very useful at Bow-street, or the Old Bailey.

A ring made of the hinge of a coffin is good for the cramp. A halter, with which a man has been hanged, if tied about the head, will cure the head-ache.

Touching a dead body prevents dreaming of it.

A stone, with a hole in it, hung at the bed's head, or two stones inside the bed, will prevent the night-mare: the former also prevents Witches riding horses, for which purpose it is often tied to the stable key.

If a tree, of any kind, is split—and weak, ricketty, or ruptured children drawn through it, and afterwards the tree is bound together, so as to make it unite—as the tree heals and grows together, so will the child acquire strength. This is a very ancient and wide-spread piece of superstition. Creeping through *tolmen*, or perforated stones, was a Druidical ceremony, and at this day is practised in the East Indies. Mr. Borlace mentions a stone, in the parish of Morden, having a hole in it, fourteen inches diameter, through which many persons have crept for pains in their backs and limbs; and many children have been drawn for the rickets. In some parts of the North, children are drawn through a hole cut in the groaning cheese, on the day they are christened.

The wounds of a murdered person will bleed afresh, by sympathy, on the body being touched, ever so lightly, in any part by the murderer.

When a person's cheek or ear burns, it is a sign that some one is then talking of him or her. If it is on the right side, the discourse is to their advantage; if on the left, to the contrary. When the right eye itches, the party affected will shortly cry; if the left, they will laugh.

ABRACADABRA is a magical word; and, written in a peculiar form, will cure an ague.

It is customary for women to offer to sit cross-legged, to procure luck at cards for their friends. Sitting cross-legged,

with the fingers interlaced, was anciently deemed a magical posture.

It is deemed lucky to be born with a caul or membrane over the face. In France it is proverbial: *être né coiffé*, is an expression, signifying that a person is extremely fortunate. It is esteemed an infallible preservative against drowning, and under that idea, is frequently advertised for sale in the newspapers, and purchased by seamen. If bought by lawyers, it makes them as eloquent as Demosthenes or Cicero, and procures a great deal of practice.

It is reckoned a good omen, if the sun shines on a couple coming out of the church after having been married. It is also esteemed a good sign if it rains whilst a corpse is burying.

"Happy is the bride that the sun shines on;
Happy is the corpse that the rain rains on."

If in a family the youngest daughter should be married before her elder sisters, they must all dance at her wedding without shoes; this will counteract their ill-luck, and procure them husbands.

If in eating you miss your mouth, and the victuals fall, it is very unlucky, and denotes sickness.

When a person goes out to transact business, it is lucky to throw an old shoe after him.

It is a common practice among the lower class of hucksters, or dealers in fruit or fish, on receiving the price of the first goods sold on that day, which they call hansel, to spit on the money for good luck; and boxers formerly used to spit in their hands, before they set-to, for luck's sake.

Spilling of salt, crossing a knife and fork, or presenting a knife, scissors, or any sharp instrument, are all considered unlucky, and to be avoided.

Washing hands in the same bason, or with the same water, as another person has washed in, is extremely unlucky, as the parties will infallibly quarrel.

Whistling at sea is supposed to cause an increase of wind, if not a storm, and, therefore, much disliked by seamen; though sometimes they themselves practise it when there is a dead calm.

The *Hand of Glory* is a foreign piece of superstition, common in France, Germany, and Spain; and is a charm used by house-breakers and assassins. It is the hand of a hanged man, holding a candle, made of the fat of a hanged man,

virgin wax, and sisame of Lapland. It stupifies those to whom it is presented, and renders them motionless, insomuch that they could not stir, any more than if they were dead.

A flake of soot hanging at the bars of the grate, denotes the visit of a stranger. A spark in the candle denotes that the person opposite to it will shortly receive a letter.

In setting a hen, it is lucky to put an odd number of eggs. All sorts of remedies are directed to be taken,—three, seven, or nine times. Salutes with cannon consist of an odd number; a royal salute is thrice seven, or twenty-one guns. Healths are always drank odd. Yet the number thirteen is deemed ominous; it being held that when thirteen persons meet in a room, one of them will die within the year.

Most persons break the shells of eggs, after they have eaten the meat: it is done to prevent their being used as boats by Witches.

A coal flying out of the fire in the shape of a purse, predicts a sudden acquisition of riches.

Although the Devil can partly transform himself into any shape, he cannot change his cloven foot, by which he may be always known under every appearance.

*** In concluding the article on Popular Superstitions, one cannot help adverting to the many advantages resulting to society from the discoveries of science. "If ignorance be bliss," it must be confessed it is a bliss not unalloyed with inconveniences, from which superior intelligence is exempted. Two of the greatest misfortunes of former times, were the absence of religious toleration, and the universal ignorance on the causes of natural phenomena: from the former flowed bloody wars, relentless persecutions, massacres, burnings, and torturings; while the latter, if possible, was attended with still greater calamities—because more minutely diffused, and filling the minds of individuals of all ranks with indescribable terrors and apprehensions.

If knowledge had only dispelled the single delusion respecting spectral appearances, it would have conferred on mankind incalculable advantages. The dread of these mysterious agents haunted men at home and abroad—by night and by day; and the fear they had of the burglar or assas-

sin, was infinitely less than that of some ghastly spectre at the lonely hour of midnight:

"*Gloster.* Oh, Catesby, I have had such horrid dreams!
Catesby. Shadows, my lord!—below the soldier's heeding.
Gloster. Now, by my this day's hopes, *shadows*, to-night,
Have struck more terror to the soul of Richard,
Than can the substance of ten thousand soldiers,
Arm'd all in proof." ACT v. Sc. 5.

Such were the fears of one whose "firm nerves" were not easily shaken. Let us then rejoice that all the trumpery superstition of ghosts, witches, fairies, and omens, have gone to the "tomb of the Capulets;" let us give honour, too, to the illustrious names—to the Bacons, Lockes, and Newtons, who have contributed to so blessed a consummation. Grown people, at least, are now divested of fear at the sight of an old woman; they can pass through a lonely church yard, a ruined tower, over a wild heath, or even sleep in an old manor house—though the wind whistle ever so shrill—without fear of supernatural visitations; and have become wise enough to trace private and public calamities to other causes than the crossing of knives, the click of an insect, or even the portentous advent of a comet!

VULGAR ERRORS.

POPULAR superstitions may be ranked among Vulgar Errors, and might have been included under that head; but, for greater distinction, I shall class those mistaken notions which either do now, or did formerly, circulate among the common people, under a separate article.

The wonderful discoveries of science in the last century have greatly augmented the list of Vulgar Errors, by proving many facts, which even the learned of a former age believed true, entirely unfounded. In the Works of Sir THOMAS BROWNE, published in 1686, there is an Inquiry into Common and Vulgar Errors, in which the writer displays great learning and ingenuity; yet, so partial is the enlightenment of the author, that he entertains the popular notion that lights burn blue in the presence of apparitions, and gravely attempts to explain the fact on philosophical principles! What a host of learned errors have been put to flight, almost in the memory of the present age, in the two sciences of chemistry and political economy! It was formerly believed that crystals were only ice or snow strongly congealed; that the flesh of the peacock never putrefied; that water was an elementary fluid, and rose in the common pump from the horror Nature had of a vacuum. The truths of political economy are still too much contested for us to be able to determine the facts we ought to include among the errors of that science; but I think we may reckon as such all that relate to the bounties and prohibitions of the commercial system, the influence of rent, tithe, and wages on the prices of commodities; and the effect of taxation on public happiness. In politics, too, one might enumerate a long list of errors which were formerly current, but which are now struggling for existence—such as, that the poor-rate originated in the 43rd of Elizabeth; that the land-tax and funding system commenced at the Revolution in 1688; that Mr. PITT was the author of the sinking fund; that the miraculous powers of borrowed money and compound interest would liquidate the national

debt; and that the French Revolution was caused by the extravagant writings of Rousseau, Helvetius, and a few other theorists. It is not, however, intended in this place to give an account of the "follies of the wise," but of the ignorant, so as to complete the picture of the intelligence and manners of an antecedent state of society.

LEGAL ERRORS.

The Hon. DAINES BARRINGTON, in his Observations on the Statutes, observes, that there is a general vulgar error that it is not lawful to go about with a dark lantern; all popular errors, he adds, have some foundation, and the regulation in the reign of Edward, that no one should appear in the streets without a light, was probably the occasion of this.

It is an error that a surgeon or butcher may be challenged as jurors, from the supposed cruelty of their business.

It is erroneously supposed to be penal to open a coal-mine, or to kill a crow within five miles of London: this last probably took its rise from a statute of Henry VII. prohibiting the use of a cross-bow.

It is an error that the body of a debtor may be taken in execution after his death; which, however, was practised in Prussia before Frederic the Second abolished it by the *Code Frederique*.

It is an error that the king signs the death-warrant, as it is called, for the execution of a criminal; as also, that there is a statute which obliges the owners of asses to crop their ears, lest the length of them should frighten the horses they meet on the road.

It is a mistaken notion that a woman's marrying a man under the gallows will save him from execution. This, probably, arose from the wife having brought an appeal against the murderer of her husband; who, afterwards repenting the prosecution of her lover, not only forgave the offence, but was willing to marry the appellee.

It is a common error that those born at sea belong to Stepney parish. It is an error too, that when a man desires to marry a woman who is in debt, if he take her from the hands of the minister, clothed only in her chemise, that he will not be liable to her engagements.

For a person to disinherit his son, it is not necessary he should leave him a shilling in his will.

Lastly, it is an error that any one may be put into the Crown Office for no cause whatever, or the most trifling injury.

ERRORS IN NATURAL HISTORY.

The stories that there is but one phœnix in the world, which after many hundred years burns herself, and from her ashes rises another; that the pelican pierces her breast with her beak, to draw blood for her young; that the cameleon lives only upon air; of the bird of paradise, and of the unicorn; are all fabulous.

It is an error, that the scorpion stings itself when surrounded by fire, and that music has power over persons bitten by it; that the mole has no eyes, nor elephant knees; that the hedge-hog is a mischievous animal, particularly that he sucks cows when they are asleep, and causes their teats to be sore.

It is said the porcupine shoots out its quills for annoying its enemy, whereas it only sheds them annually, as other feathered animals do. The jackall is commonly called the *lion's provider*, but it has no connexion with the lion. The bite of the spider is not venomous—it is found too in Ireland plentifully—has no dislike to fixing its web on Irish oak, and has no particular aversion to a toad.

The ass was vulgarly thought to have had a cross on its back ever since Christ rode on one of those animals. It was also believed the haddock had the mark of St. Peter's thumb, ever since St. Peter took the tribute penny out of a fish of that species.

It was anciently believed, says Brand, that the barnacle, a common shell-fish, which is found sticking on the bottom of ships, would, when broken off, become a species of goose. Nor is it less an error that bears form their cubs by licking them into shape; or that storks will only live in republics and free states.

"*The Rose of Jericho*," which was feigned to flourish every year about Christmas Eve, is famous in the annals of credulity: but, like the no less celebrated "*Glastonbury Thorn*," is only a monkish imposture.

It is commonly believed, and even proverbial, that puppies see in nine days, but the fact is, they do not see till the twelfth or fourteenth.

PICTORIAL ERRORS.

The common practice of exhibiting St. George killing a dragon, with a king's daughter standing by, is a vulgar error for which there is no authority: it is even doubtful whether such a personage ever existed.

That the forbidden fruit, mentioned in Genesis, was an apple, is generally believed, confirmed by tradition, perpetuated by writing, verses, and pictures, but without authority.

The umbilical cord is known to appertain only to the fœtus; and as Adam and Eve never were in that state, Sir Thomas Browne notices the vulgar error of exhibiting them in pictures with navels.

The same writer also remarks, the common practice of picturing Moses with horns on his head, for which there is no authority—and it does not appear he was ever married.

ERRORS ON MAN.

It was formerly believed, (*Browne's Works, folio*, p. 66,) that Jews stink naturally; but this is a prejudice on a par with Mr. Cobbett's notion, that Negroes do not *smell like other men*. It is also an error, with respect to the latter, that they are not a part of the human race, which Fovargue calls a "Creolian error;" and that they are the descendants of Cain, bearing his mark.

It is commonly believed, that men float on the ninth day, after submersion in the water; but the time is uncertain, and depends on the habit of body: fat men undergo a chemical change much sooner than lean men, and consequently float sooner. The analogy does not hold, that men naturally swim like other animals; the motion of animals in the water is the same as on land; but men do not swim as they walk. It is more correct that women, when drowned, lay prostrate in the water, and men supine; it arises from the different conformation of the two sexes.

That a man has one rib less than a woman is a vulgar error; both men and women have twenty-four ribs.

It was an opinion formerly, that it was conducive to a man's health to be drunk once a month.

The age of 63 was called the "great climacteric," and considered peculiarly dangerous, because it was the product of the two odd numbers 7 and 9.

That a man weighs more fasting than full; that he was anciently larger in stature; that love and lust are the same thing; that he is better or worse for being of a particular profession; have been classed by writers among vulgar errors.

HISTORICAL ERRORS.

Sir Thomas Browne says, it is an error, that Tamerlane, the Tartar, was a shepherd; he was of noble birth. The popular story, that Belisarius was blind, and begged publicly in the streets, is without foundation: he suffered much from the envy of the court, but contemporary writers do not mention his mendicity nor blindness. The stories of Scævola, of Curtius, of the Amazons, and of Archimedes burning the ships of Marcellus, are, doubtless, historical lies, or monstrous exaggerations.

It is related that Crassus, the grandfather of Marcus, the wealthy Roman, never laughed but once, and that was at an *ass eating thistles*. That Jesus Christ never laughed, because it is only mentioned he wept; though, as Brown observes, it is hard to conceive how he passed his childhood without mirth.

Many vulgar errors prevail respecting Gypsies, and counterfeit Moors. They are said to have come originally from Egypt, and their present state to be a judgment of God upon them, for refusing to entertain the Virgin Mary and Jesus, on their flight into Egypt. They existed in Egypt long before this occurrence, where they were considered strangers. They were called Bohemians in France, where they first appeared from Germany, and spoke the Sclavonian language. They were at one time countenanced by the Turks; suffered to keep stews in the suburbs of Constantinople, and employed by them as spies among other nations, for which they were banished by the Emperor Charles the Fifth.

MISCELLANEOUS ERRORS.

From the rising of the Dog star, the ancients computed their canicular days; concerning which there is an opinion, that during those days all physic should be declined, and the cure committed to nature: this season is called the *Physician's vacation.*

It was formerly believed, that the tenth wave was more dangerous, and the tenth egg larger, than any other.

The ring was formerly worn on the fourth finger of the left hand, from a supposition that a particular nerve in that part communicated with the heart.

Fovargue includes in his "Catalogue of Vulgar Errors," the notion of Londoners, that they have wit enough to impose on countrymen. "This error," says he, "chiefly proceeds from the outward appearance of countrymen, when they arrive at the metropolis. They are struck with the grandeur of the place, and on that account keep their heads up in the air, as if they were contemplating some phenomenon in the heavens. Then, their clothes being calculated for strength and wear, or spun thick, which gives them a stiff aukward gait, and this is not a little augmented by the robust labour they daily undergo. This aukwardness, joined to an absence which the contemplation of any thing fine is sure to beget, make high diversion for the Londoners, who are apt to put tricks upon them, and tax them with want of apprehension."—pp. 92-3.

The same author also reckons among Vulgar Errors, that the Italian Opera consists of effeminate music; that nothing is poetry but what is in rhyme; that kicking up the heels behind, and twisting round on one leg, is fine skating; that the more ammunition is put into a fowling-piece, the more execution it will do; and that using hard words and long sentences is a proof of scholarship.

ANALYSIS

OF THE

WISDOM OF THE ANCIENTS,

AND OF THE

Fathers of the Church.

AVANT-PROPOS.

"The Wisdom of the Ancients!"—umph! I fancy I see JEREMY BENTHAM turn up his nose at this proëmium. I confess, I am no great admirer of the ancients—their taciturnity, their contempt of riches, the scurvy manner they treated the women, their pride, and affected love of solitude—though the last has been extolled by the Caledonian phenomenon—are not congenial to my taste. But there is always danger in passing from one extreme to another. It was the fashion of the two last centuries to exalt the ancients to the skies—we imbibed the idolatry with Greek and Latin at Eton and the Universities,—but now, forsooth, they are to be placed on a level with the Goths and Vandals. This is too bad. Mr. BENTHAM will hardly deny, that the few maxims here culled out of their writings, contain at least many sound principles on government, legislation, and human life—and even that the Most Holy and Reverend Fathers, St. Augustine, St. Bernard, St. Chrysostome, St. Basil, and the rest, have furnished hundreds of good precepts, by which a man may choose a wife, eat, drink, and sleep, and go through life generally, as well now as two thousand years ago, allowing a little for the change of manners and the seasons.

SELECT SAYINGS AND MAXIMS

OF THE

ANCIENTS AND FATHERS OF THE CHURCH.

ANGER.

Mildness governs more than anger.—*Publius Syrus.*

No man is free who does not command himself.—*Pythagoras.*

He who cannot command himself, it is folly to think to command others.—*Laberius.*

He injures the absent who contends with an angry man.—*Publius Syrus.*

An angry man is again angry with himself, when he returns to reason.—*Publius Syrus.*

Women are sooner angry than men, the sick than the healthy, and old men than young men.—*Hermes.*

He overcomes a stout enemy, that overcomes his own anger. *Chilo.*

He best keeps from anger, who remembers that God is always looking upon him.—*Plato.*

An angry man opens his mouth and shuts his eyes.—*Cato.*

The anger of a good man is the hardest to bear.—*Publius Syrus.*

ANCESTORS.

What can the virtues of our ancestors profit us, if we do not imitate them?

Great merits ask great rewards, and great ancestors virtuous issues.

To be of noble parentage, and not to be endowed with noble qualities, is rather a defamation than a glory.

MANNERS.

Be not too brief in conversation, lest you be not understood; nor too diffuse, lest you be troublesome.—*Protagoras.*

We must not contradict, but instruct him that contradicts us; for a madman is not cured by another running mad also.—*Antisthenes.*

To a man full of questions make no answer at all.—*Plato.*

Such as give ear to slanderers are worse than slanderers themselves.—*Domitian.*

He conquers twice, who conquers himself in victory.—*Publius Syrus.*

A word fitly spoken is like apples of gold in pictures of silver.—*Solomon.*

He is well constituted who grieves not for what he has not, and rejoices for what he has.—*Democritus.*

Impose not a burden on others, which thou cannot bear thyself.—*Laberius.*

A cheerful manner commonly denotes a gentle nature; whereas, a sour countenance is a manifest sign of a froward disposition.—*Anon.*

Consider pleasures as they depart, not as they come.—*Aristotle.*

Such as are careless of themselves can hardly be mindful of others.—*Thales.*

Sobriety without sullenness is commendable, and mirth with modesty delectable.

Nothing is more hard to honest people, than to be denied the liberty of speaking their minds.

What one knows, it is useful sometimes to forget.—*Publius Syrus.*

There are more mockers than well-meaners, and more foolish quips than good precepts.

In conversation, avoid the extremes of petulance and reserve. —*Cato.*

Where the demand is a jest, the fittest answer is a scoff.—*Archimedes.*

Aristotle says, when you can have any good thing, take it: and Plato says, if you do not take it, you are a great coxcomb.

A merry heart doeth good like a medicine; but a broken spirit drieth the bones.—*Solomon.*

They that slander the dead are like envious dogs, that bark and bite at bones.—*Zeno.*

Nature has given us two ears, two eyes, and but one tongue; to the end, we should hear and see more than we speak.—*Socrates.*

Keep thy tongue, and keep thy friend; for few words cover much wisdom, and a fool being silent is thought wise.

Proud looks lose hearts, but courteous words win them—*Ferdin.*

He that knows how to speak, knows also when to be silent.—*Archimedes.*

To expose one's self to great dangers for trivial advantages, is to fish with a golden hook, where more may be lost than gained.—*Augustus Cæsar.*

We ought either to be silent, or to speak things that are better than silence.—*Pythagoras.*

Deride not the unfortunate.—*Chilo.*

EATING AND DRINKING.

Wine has drowned more than the sea.—*Publius Syrus.*

The belly is an unthankful beast, never requiting the plea-

sure done, but continually craving more than it needs.—*Crates.*

The wicked man lives to eat and drink, but the good eats and drinks to live.—*Plutarch.*

The belly is the commanding part of the body.—*Homer.*

The first draught a man drinks ought to be for thirst, the second for nourishment, the third for pleasure, and the fourth for madness.—*Anacharsis.*

Excess came from Asia to Rome; Ambition came from Rome to all the world.

Drunkenness is a bewitching devil, a pleasant poison, and a sweet sin.—*Augustine.*

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.—*Solomon.*

ELOQUENCE.

Brevity is a great praise of eloquence.—*Cicero.*

Orators are most vehement when they have the weakest cause, as men get on horseback when they cannot walk.—*Cicero.*

It is easy to defend the innocent; but who is eloquent enough to defend the guilty?—*Publius Syrus.*

An orator without judgment is a horse without a bridle.—*Theophrastus.*

As the grace of man is in the mind, so the beauty of the mind is eloquence.—*Cicero.*

As a vessel is known by the sound, whether it be cracked or not; so men are proved, by their speeches, whether they be wise or foolish.—*Demosthenes.*

Eloquence is of two kinds; that of the heart, which is called divine; the other external, and merely the organ of conceits, thoughts, and sophistry.—*Cicero.*

Unprofitable eloquence is like the cypress, which is great and tall, but bears no fruit.—*Anon.*

Poets are born, but orators are made.—*Anon.*

FRIENDSHIP.

Friendship is stronger than kindred.—*Publius Syrus.*

Reprove thy friend privately; commend him publicly.—*Solon.*

It is better to decide a difference between enemies than friends; for one of our friends will certainly become an enemy, and one of our enemies a friend.—*Bias.*

Go slowly to the entertainments of thy friends, but quickly to their misfortunes.—*Chilo.*

It is no small grief to a good nature to try his friends.—*Euripides.*

FOLLY.

It is much better for a man to conceal his folly and ignorance than to discover the same.

There can be no greater folly in man, than by much labour to increase his goods, and with vain pleasure to lose his soul.—*Gregory.*

There is more hope of a fool, than him that is wise in his own conceit.—*Solomon.*

It is great folly for a man to muse much on such things as pass his understanding.

The heart of a fool is in his mouth, but the mouth of a wise man is in his heart.—*Sirach.*

INDUSTRY.

Learn some useful art, so that you may be independent of the caprice of fortune.—*Cato.*

Idleness is the sepulchre of a living man.—*Anselm.*

It is not for a man in authority to sleep a whole night.—*Homer.*

Flee sloth; for the indolence of the soul is the decay of the body.—*Cato.*

When a man goes out, let him consider what he is to do; when he returns, what he has done.—*Cleobulus.*

The three things most difficult are,—to keep a secret, to forget an injury, and to make good use of leisure.—*Chilo.*

Prosperity engenders sloth.—*Livy.*

JUSTICE.

Valour would cease to be a virtue, if there were no injustice.—*Agesilaus.*

Delay in punishment is no privilege of pardon.

Not the pain, but the cause, makes the martyr.—*Ambrose.*

It becomes not a law-maker to be a law-breaker.—*Bias.*

Four things belong to a judge; to hear courteously, to answer wisely, to consider soberly, and to give judgment without partiality.—*Socrates.*

No man may be both accuser and judge.—*Plutarch.*

The accused is not guilty till he be convicted.—*Lactantius.*

KINGS AND LAWS.

General calamities imply, in kings, general imbecility.

Kings ought to be environed with good-will, instead of guards.—*Bias.*

It is the fault of princes if they are not esteemed; as they always have it in their power to procure the love of their subjects.—*Philip of Macedon.*

The king's wrath is as the roaring of a lion, but his favour is as the dew on the grass.—*Solomon.*

The prince that is feared of many must, of necessity, fear many.

A king ruleth as he ought, a tyrant as he lists; a king to the profit of all, a tyrant only to please a few.—*Aristotle.*

Kings ought to shun the company of the vicious, for the evil they commit in his company is accounted his.—*Plato.*

It little profits a prince to be ruler of many kingdoms, and the slave of many vices.

A king ought to take good heed to his counsellors, in noting who soothe his lusts, and who intend the public profit.—*Plutarch.*

Where the love of the people is assured, the designs of the seditious are thwarted.—*Bias.*

A good prince is not the object of fear.—*Diogenes.*

A prince ought to be aware not only of his enemies, but his flattering friends.—*Dionysius.*

The public has more interest in the punishment of an injury, than he who receives it.—*Cato the Elder.*

As ignorant governors bring their country into many inconveniences, so such as are devilishly politic utterly overthrow the state.—*Anon.*

Justice ought to be the rule to the will of kings.—*Antigonus.*

Laws not executed are of no value, and as well not made as not practised.

To make an empire durable, the magistrates must obey the laws, and the people the magistrates.—*Solon.*

Laws are not made for the good.—*Socrates.*

Kings ought to be kings in all things.—*Adrian.*

Royalty consists not in vain pomp, but in great virtues.—*Agesilaus.*

LIFE AND DEATH.

An honourable death is better than an inglorious life.—*Socrates.*

He who fears death has already lost the life he covets.—*Cato.*

No man is so old but thinks he may yet live another year.—*Hieronimus.*

We should live as though our life would be both long and short.—*Bias.*

We had better die at once, than to live constantly in fear of death.—*Dion.*

Life is short, yet sweet.—*Euripides.*

LOVE.

To love and be wise, is scarcely possible to a God.—*Publius Syrus.*

A lover's soul lives in the body of his mistress.—*Plutarch.*

Love heats the brain, and anger makes a poet.—*Juvenal.*

A man has choice to begin love, but not to end it.

True love is never idle, but worketh to serve him whom he loveth.—*Augustine.*

An incensed lover shuts his eyes, and tells himself many lies.—*Publius Syrus.*

Love is incompatible with fear.—*Publius Syrus.*

The approaches of love must be resisted at the first assault, lest they undermine at the second.—*Pythagoras.*

Love is a sweet tyranny, because the lover endureth his torments willingly.—*Niphas.*

Sophocles, being asked what injury he would wish to his enemy, replied, "that he might love where he was not loved again."

Love teaches music, though a man be unskilful.—*Anon.*

RICHES AND POVERTY.

Prefer loss to unjust gain.

Fortune gives to many too much, but to none enough.—*Laberius.*

Men would live exceedingly quiet if these two words, *mine* and *thine*, were taken away.—*Anaxagoras.*

It is a rare miracle for money to lack a master.—*Bias.*

Need teaches things unlawful.—*Seneca.*

He who lives after nature, shall never be poor; after opinion, shall never be rich.—*Seneca.*

Praise not the unworthy on account of their wealth.—*Bias.*

He is truly rich, who desires nothing; and he is truly poor, who covets all.—*Solon.*

Men are neither suddenly rich nor suddenly good.—*Laberius.*

If rich, be not elated; if poor, be not dejected.—*Socrates.*

If thou knowest how to use money, it will become thy hand-maid; if not, it will become thy master.—*Diodorus.*

He is richest who is contented with least; for content is the wealth of a nation.—*Socrates.*

PUBLIC OFFICERS.

Men in authority are eyes in a state, according to whose life every man applieth his manner of living.

The buyers of offices sell by retail what they buy in gross.

The most useful wisdom is—when public officers practise what philosophers teach.

Where offices are vendible, there the best monied block-head bears the greatest sway.

Those who sell offices sell the most sacred things in the world, even justice itself, public prosperity, the people and the laws.

TRUTH.

Custom, though ever so ancient, without truth, is but an old error.—*Cyprian.*

If thou speakest what thou wilt, thou shalt hear what thou would not.—*Bias.*

He who conceals an useful truth, is equally guilty with the propagator of an injurious falsehood.—*Augustine.*

Good men are sometimes in greater danger from speaking the truth, than evil men from speaking falsely.—*Plautus.*

TIME.

Nothing is more precious than time, yet nothing less valued. —*Bernard.*

No grief is so acute but time ameliorates it.—*Cicero.*

Things past may be repented, but not recalled.—*Livy.*

A philosopher being asked—what was the first thing necessary to win the love of a woman, answered—opportunity.

Time is the herald of truth.—*Cicero.*

VIRTUE.

It is difficult to persuade mankind that the love of virtue is the love of themselves.—*Cicero.*

Some, by admiring other men's virtues, become enemies to their own vices.—*Bias.*

The remembrance of a well-spent life is sweet.

Praise is the hire of virtue.—*Cicero.*

In doing what we ought we deserve no praise, because it is our duty.—*Augustine.*

What you would not have done to yourselves, never do to others.—*Alexander Severus.*

One ought to remember kindnesses received, and forget those we have done.—*Chilo.*

A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel.—*Solomon.*

Do good to your friend, that he may be more wholly yours; to your enemy, that he may become your friend.—*Cleobulus.*

Such as have virtue always in their mouths, and neglect it in practice, are like a harp, which emits a sound pleasing to others, while itself is insensible of the music.—*Diogenes.*

A good man cares not for the reproofs of evil men.—*Democritus.*

Every thing great is not always good, but all good things are great.—*Demosthenes.*

Covet nothing over much.—*Chilo.*

A soul conversant with virtue, resembles a fountain; for it is clear, and gentle, and sweet, and communicative, and rich, and harmless, and innocent.—*Epictetus.*

Satan is a subtle angler, and uses great cunning in the casting of his net, and searching out the vein of water where every one is delighted.—*Basil.*

In childhood be modest, in youth temperate, in manhood just, in old age prudent.—*Socrates.*

He that helps the wicked, hurts the good.—*Crates.*

What we have in us of the image of God is the love of truth and justice.—*Demosthenes.*

Diversity of religion is the ground of persecution, in show; but it is ambition, in effect.

The end of a dissolute life is, commonly, a desperate death. —*Bion.*

Virtue maketh men on the earth famous, in their graves illustrious, in the heavens immortal.—*Chilo.*

Nothing is profitable which is dishonest.—*Cicero.*

He that works wickedness by another, is guilty of the fact committed himself.—*Bias.*

A work well begun is half ended.—*Plato.*

We should never remember the benefits we have conferred, nor forget the favours received.—*Chilo.*

The eye strays not while under the guidance of reason.— *Publius Syrus.*

If you pursue good with labour, the labour passes away and the good remains; but if you pursue pleasure with evil, the pleasure passes away and the evil remains.—*Cicero.*

The judge must be condemned, when he absolves the guilty —*Publius Syrus.*

Every vice has a cloak, and creeps in under the name of a virtue.

In genuous shame, once lost, is never regained.—*Publius Syr*

By others' vices, wise men amend their own.—*Publius Syrus.*

Trust no secrets to a friend which, if reported, would bring infamy.—*Thales.*

It is a noble satisfaction to be ill spoken of, when we are conscious of doing what is right.—*Alexander, King of Macedon.*

We cannot controul the tongues of others, but a good life enables us to despise calumnies.—*D. Cato.*

The vicious obey their passions, as slaves do their masters.—*Diogenes.*

Wicked men cannot be friends, either among themselves or with the good.—*Socrates.*

Vices that are familiar we pardon, and only new ones reprehend.—*Publius Syrus.*

Virtue, though momentarily shamed, cannot be extinguished. *Publius Syrus.*

Every one should make the case of the injured his own.—*Solon.*

The way to make ourselves admired, is to be what we affect to be thought.—*Socrates.*

Virtue, and not the laws and ordinances of men, is the rule of a wise man.—*Antisthenes.*

No one ever lost his honour, except he who had it not.—*Publius Syrus.*

The most wicked, at heart, abhor the crimes they commit.—*Publius Syrus.*

Successful guilt is the bane of society.—*Publius Syrus.*

Vice is the most dangerous, when it puts on the semblance of virtue.—*Publius Syrus.*

WISDOM.

Ignorant men differ from beasts only in their figure.—*Cleanthes.*

It is less pain to learn in youth, than to be ignorant in age.—*Solon.*

The wise only profit by hearing the wisdom of others.—*Publius Syrus.*

Wisdom provides things necessary, not superfluous.—*Solon.*

A wise man is never less alone than when he is alone.—*Ambrose.*

He must be a wise man himself, who is capable of distinguishing one.—*Diogenes.*

Wisdom adorns riches, and shadows poverty.—*Socrates.*

Learning is an ornament in prosperity, a refuge in adversity, and the best provision in old age.—*Aristotle.*

They who educate children well, are more to be honoured, than they who produce them; for these only gave them life, those the art of living well.—*Aristotle.*

It is no shame for a man to learn that he knoweth not, whatever age he may be.—*Isocrates.*

To know, and not be able to perform, is doubly unfortunate.—*Solon.*

Alexander the Great valued learning so highly, that he used to say, "that he was more indebted to Aristotle for giving him knowledge, than to his father Philip for life."

Socrates thanked God for three things;—first, that he was born a man and not a woman; second, that he was born a Grecian; and thirdly, that he was a philosopher.

He is sufficiently well learned, that knows how to do well, and has power enough to refrain from evil.—*Cicero.*

Arrogance is the obstruction of wisdom.—*Bion.*

One part of knowledge consists in being ignorant of such things as are not worthy to be known.—*Crates.*

Wise men, though all laws were abolished, would lead the same lives.—*Aristophanes.*

Knowledge, without education, is but armed injustice.—*Horace.*

It is better to be unborn than untaught; for ignorance is the root of misfortune.—*Plato.*

Wise men are instructed by reason; men of less understanding by experience; the most ignorant by necessity; and beasts by nature.—*Cicero.*

Aristippus being asked what he learnt by philosophy, replied 'he learnt to live well with all the world.'

It is a less evil that ignorance should despise than tyrannise. —*Publius Syrus.*

WOMEN.

A wanton eye is a messenger of an unchaste heart.—*Augustine.*

A beautiful and chaste woman is the perfect workmanship of God, the true glory of angels, the rare miracle of the earth, and sole wonder of the world.—*Hermes.*

As no man can tell where a shoe pincheth better than he that wears it, so no man can tell a woman's disposition better than he that hath wedded her.—*Marcus Aurelius.*

Beauty in the faces of women, and folly in their hearts, be two worms that fret life and waste goods.

Women that are chaste when they are trusted, prove wantons when they are unjustly suspected.

Trust not a woman when she weepeth, for it is her nature to weep when she wanteth her will.—*Socrates.*

Whoso findeth a wife, findeth a good thing.—*Solomon.*

Woman either loves or hates; her affections know no medium.—*Publius Syrus.*

It is a blind man's question to ask, why those things are loved which are beautiful.

Women that paint themselves to seem beautiful, do clearly deface the image of their Creator.—*Ambrose.*

Never praise a man for being like a woman, nor a woman for resembling a man.—*Pœdaretus.*

Humble wedlock is better than proud virginity.—*Augustine.*

Marriage, with peace, is the world's paradise; with strife, this life's purgatory.

A woman without dowry has no liberty to speak.—*Euripides.*

The Grecian ladies counted their age from their marriage, not their birth.—*Homer.*

As a jewel of gold in a hog's snout, so is a fair woman without virtue.—*Solomon.*

MISCELLANEOUS MAXIMS.

As we must render an account of every idle word, so must we likewise of our idle silence.—*Ambrose.*

A filthy subject defrauds Poetry of her due praise.

Advise not what is most pleasant, but what is most useful.—*Solon.*

Actions measured by time, seldom prove bitter by repentance.

"As I am Antonius," said the Emperor, "Rome is my city and my country; but, as I am a man, the world."

Adultery desires no procreation but pleasure.—*Anselm.*

As sight is in the eye, so is the mind in the soul.—*Sophocles.*

A stranger, if just, is not only to be preferred before a countryman, but a kinsman.—*Pythagoras.*

Be always at leisure to do good; never make business an excuse to decline the offices of humanity.—*M. Aurelius.*

Bear, and blame not, what you cannot change.—*Publius Syrus.*

Charity is the scope of all God's commands.—*Chrysostome.*

Cato said "he had rather people should inquire why he had not a statue erected to his memory, than why he had."

Christ's coat indeed had no seam, but the church's vesture is of divers colours.—*Ambrose.*

Courage consists not in hazarding without fear, but in being resolutely minded in a just cause.—*Plutarch.*

Conscience is the chamber of justice.—*Origen.*

Divinity cannot be defined.—*Politeuphia.*

Depend not on fortune, but conduct.—*Publius Syrus.*

Dignity does not consist in possessing honours, but deserving them.—*Aristotle.*

Fame is the perfume of heroic deeds.—*Socrates.*

Fortune has no power over discretion.—*Solon.*

Flattery is like friendship in show, but not in fruit.—*Socrates.*

Fortitude is the mean between fear and rashness.

Fortune dreads the brave, and is only terrible to the coward.—*Seneca.*

He who fears his servants is less than a servant.—*Publius Syrus.*

He is a worthless being who lives only for himself.—*Ibid.*

He denies himself, who asks what it is impossible to grant.—*Publius Syrus.*

However wretched a fellow mortal may be, he is still a member of our common species.—*Seneca.*

He threatens many who injures one.—*Publius Syrus.*

Hope is a working man's dream.—*Pliny.*

He is doubly sinful who congratulates a successful knave.—*Publius Syrus.*

It is as hard for the good to suspect evil, as it is for the bad to suspect good.—*Cicero.*

It is difficult keeping that which is admired by many.—*Publius Syrus.*

It is a fraud to borrow what we are not able to repay.—*Ibid.*

It is cruelty to the innocent not to punish the guilty.—*Ibid.*

Know thyself.—*Chilo.*

Labour is a mortal enemy to love, and a deadly foe to fancy.

Light cares speak, great ones are dumb.—*Seneca.*

Memory tempers prosperity, mitigates adversity, controuls youth, and delights old age.—*Lactantius.*

Moderate honours are wont to augment, but immoderate to diminish.—*Theopompus.*

Necessity makes war to be just.—*Bias.*

Nothing is more easy than to deceive one's self, as our affections are subtle persuaders.—*Demosthenes.*

Of things above we judge from things below;
Whence can we reason but from what we know.—*Cato.*

One should make a serious study of a pastime.—*Alexander the Great.*

Opinion is the great pillar which upholds the Commonwealth.—*Portanus.*

Prosperity makes friends, and adversity tries them.—*Pacuvius.*

Patience is so like fortitude, that she seems either her sister or her daughter.—*Aristotle.*

Patience under old injuries invites new ones.—*Publius Syrus.*

Pardon others often, thyself never.—*Ibid.*

Regard not dreams, since they are but the images of our hopes and fears.—*Cato.*

Remove not the ancient land-marks which thy fathers have set.—*Solomon.*

Suspect the meaning, and regard not speeches.—*Socrates.*

Speech is the gift of all, but thought of few.—*D. Cato.*

Sudden movements of the mind often break out either for great good or great evil.—*Homer.*

Success consecrates the foulest crimes.—*Seneca.*

Shame may restrain what the law does not prohibit.—*Seneca.*

So live and hope as if thou would'st die immediately.—*Pliny.*

To prescribe physic for the dead, and advice to the old, is the same thing.—*Diogenes.*

Too much sorrow in a man is as much to be condemned, as too much boldness in a woman.—*Bias.*

To be commended by those who might blame without fear, gives great pleasure.—*Agesilaus.*

Two things ought to be the object of our fear, the envy of friends, and the hatred of enemies.—*Bias.*

The most delightful pleasures cloy without variety.—*Publius Syrus.*

The miseries of the virtuous are the scandal of the good.—*Publius Syrus.*

The most dangerous of wild beasts is a slanderer; of tame ones, a flatterer.

The world is a great book, of which they that never stir from home read only a page.—*Augustine.*

The praise of a wise man is worth a whole theatre of others.—*Pittacus.*

The remembrance of past calamities is painful.—*Publius Syrus.*

The useful and the beautiful are never apart.—*Periander.*

There can be no affinity nearer than our country.—*Plato.*

The way of a fool is right—in his own eyes.—*Solomon.*

The contemplation that tends to solitude, is but a specious title to idleness.

War is the sink of all injustice.

We ought not to forget, that our slaves are our fellow men.—*D. Cato.*

We lessen our wants by lessening our desires.—*Laberius.*

We must submit to the times.—*Publius Syrus.*

We ought to weigh well, what we can only once decide.—*Ibid.*

Without danger, danger cannot be surmounted.—*Ibid.*

Wind puffs up empty bladders; opinion, fools.—*Socrates.*

Wisdom prefers an unjust peace to a just war.

When men speak ill of thee, live so as nobody may believe them.—*Plato.*

THE END.

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